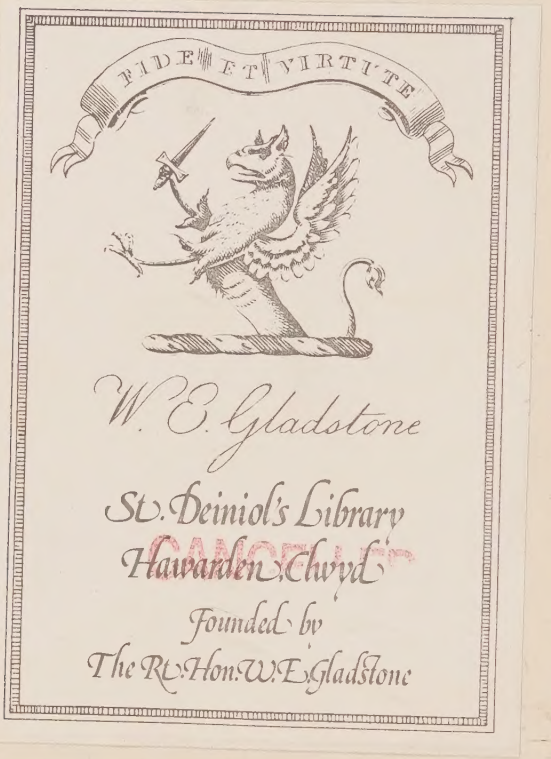

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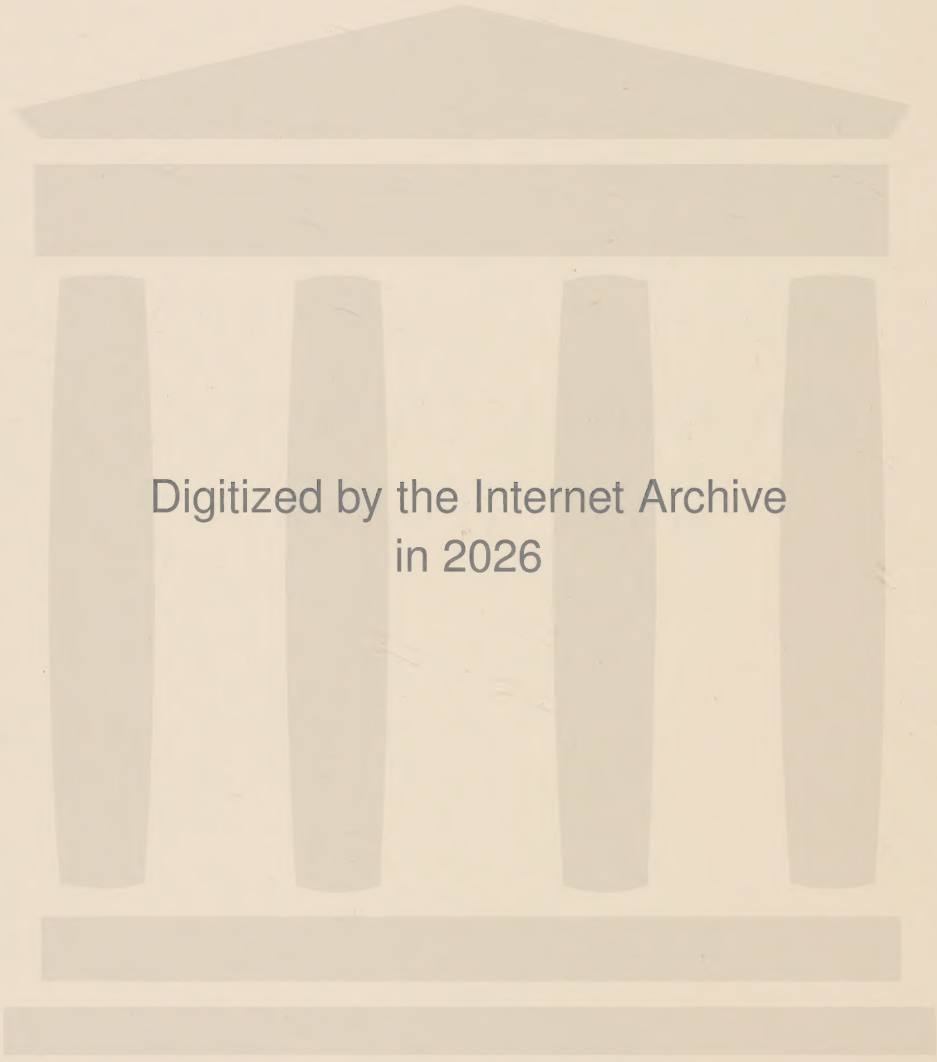
THE STATUTES GOVERNING THE CATHEDRAL CHURCH OF WINCHESTER



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Letter of King Charles I

THE STATUTES GOVERNING THE CATHEDRAL CHURCH OF WINCHESTER

Given by King Charles I

Edited by

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PREFATORY NOTE

The Statutes of Winchester Cathedral are an historical document, and we have endeavoured to edit them historically. We have added such notes as seemed to us necessary; but we have said little or nothing about past financial arrangements because they have been so long out of date and present no special features of historical interest.

At the end, one of us has added a sort of Epilogue, for which he alone is responsible, on the cathedral to-day, not our cathedral particularly, but the cathedral in general, whose relation to national life is now arousing something of the interest that it deserves. In this the writer has used some thoughts and words that have been published before, and he desires to express his thanks for the permission to the Editors of the *Quarterly Review* and *Theology*.

We are grateful to Mrs. A. W. Goodman for much help, especially in the reproduction of the text of the Statutes and other documents; and to the Rev. A. G. Robinson, Canon and Treasurer of the Cathedral, for information. We have been aided also by another member of our body, Mr. A. Clements, Lay Clerk, whose excellent photographs of pages from the manuscript have been utilized by the Clarendon Press.

A. W. G.

W. H. H.

Winchester,
Annunciation B. V. M.
1925.

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INTRODUCTION

THE ancient cathedral church of Winchester, where authentic history goes back to the times of the early English kings whose bones still rest above the choir screens, received a new constitution from Henry VIII, and became one of the cathedrals of the New Foundation. His commissioners for the surrender of the monasteries in Hampshire, Wiltshire, and Gloucestershire, were Robert Southwell, Esquire, Will. Petre, Edw. Carne, and John London, doctors of Law, John ap Rees, John Kingsmill, Richard Poulet, and Will. Barnes. Their Commission is dated Nov. 7, 31 Hen. VIII (1539).[1] An interesting list giving the names of some who may have been monks at the time of the suppression, Nov. 1539, is found in Bodleian MS. Selden *supra* [al. 3464], fol. 46 b, which may be compared with the list at Christmas, 1540.[2] A servile letter at the beginning of the year 1539 to Cromwell from the last prior, William Basing (who when he became dean resumed his family name of Kingsmill) suggests that he was paying for his elevation.[3] The date of the submission is Nov. 14, 1539.[4] The Letters Patent establishing the New Foundation bear date March 28, 1541. The new Statutes were sent down June 20, 1544. They were almost identical with those of some of the other cathedrals. Those of Gloucester, for example (printed at the Chiswick Press, 1918, for the Dean), may usefully be compared with our own. The original Latin text is printed in *Winchester Cathedral Documents*, i. 118 sqq.

With regard to them it is only necessary to say that while they follow the main lines of the Ordinances made for the thirteen cathedrals of Henry's New Foundation, with certain local variations, their importance lies chiefly in the fact that they formed the basis for the new Statutes granted by Charles I by which the Cathedral is still bound. But certain steps between the two should be briefly traced.

[1] *Letters and Papers Hen. VIII*, vol. xv, p. 47.

[2] *Winchester Cathedral Documents*, i. 61 sqq.—wrongly dated in the book 1541.

[3] *Letters and Papers Hen. VIII*, vol. xiv, pt. 1, p. 50.

[4] Vol. xv, p. 49.

Of the validity of the Statutes given by Henry VIII there was of course no doubt during his reign; nor indeed in that of Edward VI.

The Royal Injunctions for Cathedrals issued in 1547[1] with the usual order for the enforcement of sermons, for the making of a library, order the observance of Statutes 'which be not contrary, repugnant, or derogatory to these injunctions'; thus showing (as Dr. Frere says) the intention of over-riding the statutes by royal Injunctions. This certainly applied not only to the Old Foundations, but to the New Foundations of Henry VIII. In the Injunctions of 1547 to Canterbury, which Winchester was to follow, a provision of Henry VIII[2] for appointment of the 'inferior officials and ministers' was expounded 'in this sort: that the Dean being present, that is to say within the realm shall have full authority . . . to elect appoint admit and exclude, if case to do so require all and every of the said ministers being not reserved by words of the said foundation, without calling thereunto the chapter or any other man'—and in his absence outside the realm 'the vicedean and chapter'.[3] This is an instance of the royal claim to interpret the Statutes. More than this was not unnaturally claimed under Queen Mary I when the validity, or at least the permanent force of all Henry VIII's anti-Roman legislation came into question. It was not felt safe, however, to go back upon the acts by which the cathedrals of the New Foundation were established as non-monastic institutions. But, by the Act 1 Mary 3, c. 9, which stated that the Statutes of these Foundations were not indented, power was given to the Queen during her natural life to make such statutes, ordinances, and orders for their good government as should seem fit, and also to alter, transpose, change, augment, or diminish their Statutes. (Under this Act, Statutes were given to the Cathedral Church of Durham.) A like power was given to Queen Elizabeth for her life by 1 Eliz., c. 22. But no statutory action was taken during her reign or in that of her successor. The statutes of Henry VIII continued to govern the cathedral church of Winchester till the reign of Charles I. But not without intervention or interference.

Episcopal Injunctions from time to time added to or interpreted the Statutes. Thus by Bishop Horne's Injunctions, 1562[4] the pre-

[1] Frere, *Visitation Articles*, vol. ii, pp. 135 sqq.

[2] *Winchester Cathedral Documents*, i. 42.

[3] Frere, *Visitation Articles*, ii. 141–2.

[4] Horne, *Register*, fo. 81[a], cf. Frere, op. cit., iii. 134 sqq.

bendaries were made responsible for preaching 'in their courses' under penalty of a fine. And again by the same Injunctions[1] the minor canons were required to attend a Divinity Lecture in the cathedral and to be examined monthly, and to commit to memory every week a chapter of S. Paul's Epistles in Latin and to be examined by the Reader 'who shall make report of their profitting, to the Ordinary, when he shall demaund it'. The High Commission of 1562 was given power to examine the Statutes of Cathedrals (Prothero, *Const. Documents*, p. 234). Parker's Articles for his province in 1560 give questions as to the residence of the 'dignities' of Cathedrals, and as to the ministration of the sacraments, the schools, &c. The Advertisements of 1561 contain several directions as to the performance of divine services in cathedrals; and in 1562, at the Visitation of the Cathedral,[2] Horne directed that 'where controversie is risen concerning the validity of the statutes bycause othes have bene at severall admissions severally taken for the keping of them, they ought to be kept so far as they serve for good order and commoditie of the saide churche, soe as they be not contrary to the state of religion, lawes of this realme and the Queenes Majesties iniunctions, untill suche time as by authority of her sayde Majestie other statutes and ordinances be appointed to be kept'.

In the Winchester Cathedral Library is a MS. containing the proposals of Queen Elizabeth for the regulation of cathedrals in furtherance of the designs of her father Henry VIII.

Numerous corrections and interlineations suggest that the manuscript is a draft sent down to Winchester for consideration, and the suggestion is supported by the *examinatur et approbatur* at the foot of the first chapter and the brief *ex'* appended to a number of others.

These Statutes, presumably drafted by Archbishop Parker, appear to be intended for the province of Canterbury only, though at the beginning is a list of twenty-five cathedrals, including Westminster but excluding York and Carlisle. The thirty-eight chapters are based for the most part on the thirty-seven chapters of the Henrician Statutes, only four of them being altogether new, viz. *de dignitate Episcopi*, dealing with the reception of the bishop at his cathedral, *de prelectore*

[1] Horne, *Register*, fo. 82[b], cf. Frere, op. cit., iii. 137 sqq.

[2] *Ibid.*, fo. 82[a], cf. Frere, op. cit., iii. 134 sqq.

Theologico, de pueris grammaticalibus, and *de concionatoribus*, the last applying to Canterbury only. The Statute *de vestibus Ministrorum* does not appear, and four others which figure independently in the earlier collection appear in Parker's draft in combination with longer statutes. Some points of importance may be noticed here in relation to the present Statutes.

As regards order, the thirty-eight chapters of the Caroline Statutes follow the Henrician without exception, one wholly new statute, No. 13, being added; the Parker draft makes a few changes.

It seems clear that in revising Henry's Statutes Laud had Parker's draft before him. He has omitted the declarations against papistical errors which are given at some length by Parker, but he follows his language at times very closely, e.g. in the forms for the installation of the dean and canons which are absent from the Henrician collection, in the duties of the vice-dean and in the additions to the Statute *de visitatione Ecclesiae.*

This gives importance to the difference between Laud and Parker in the Statute *de concionibus.* In Parker the dean is to preach on Easter Day, Whit Sunday, and Christmas Day, and also, like the canons, once in each quarter of the year. But Parker adds: *Quoties vero Episcopus in ecclesia cathedrali concionari voluerit, tam decanum quam prebendarios illi cedere iubemus, cuius contio ceteros per statuta assignatos pro ea vice excusabit.* Laud would seem deliberately to have rejected the proposal that the bishop should preach at will in his cathedral.

The ambiguity of the phrase which appears so frequently in the Henrician Statutes *per Decanum aut, eo absente, per Vice-Decanum et Capitulum* is removed both by Parker and by Laud in nearly all cases where it occurs; they agree in inserting *et Capitulum* after *Decanum.*

The Caroline Statutes have been compared one by one with the Statutes of Henry VIII in *Winchester Cathedral Documents* ii (Hampshire Record Society), so it is unnecessary to say more here; we will only add that Parker anticipated Laud in giving the interpretation of disputed points to the Bishop of Winchester rather than to the Archbishop of Canterbury.

From the time of Archbishop Parker to that of Archbishop Laud the chapter of Winchester seems to have been left to work out its own salvation by observing the statutes as best it could. But the cathedrals were the last places likely to escape Laud's reforming energy. He

knew the difficulties of obsolete statutes, especially those which 'the change of religion' had affected, and the difficulties also that arose from vagueness or inadequate definition. He had himself been a dean, and he had had no small troubles with a critical bishop at Gloucester. When he decided in 1634 on a metropolitical visitation of his province the cathedral churches occupied a prominent place in his mind. His memoranda for his vicar-general [1] preserved in the Record Office, have the following note in regard to Winchester (not printed in the *Works*): 'Remember to call for a copye of theyr statutes.' His articles of inquiry are in his Register, fol. 141. The correspondence printed in the *Winchester Cathedral Documents*, vol. ii, pp. 19 sqq., shows the special interest which both king and primate took in the affairs of the cathedral as well as of the city. In September 1637, Laud gave to the dean and chapter the king's command not to lease property on lives. On October 10 of the same year Laud wrote to them that he had now perused their existing statutes and had been able 'out of them with some few necessary addicions to compile such a Bodye for your future reglement as I hope will make for the honor of the Church and the good of every member thereof'. He sent the draft for their suggestions. Their suggestions (of which the copy we possess is undated) dealt not only with requirements which had become obsolete, but with the powers of the dean, requesting that the minor offices should be filled by him not alone but with the chapter, and that the obligation in all greater matters to obtain his assent whether he be within or outside the realm be expounded and an absolute veto cancelled, and they desired that no chapter act should stand good which was not signed by the dean, or vice-dean, and the major part of the chapter (which would have deprived the dean of his veto). Charles returned a decided negative, in the following words: [2]

'Our will and pleasure is that the present Deane of that Church and his successors doe in like manner fullie enjoy all the emoluments and priviledges of that place in as ample and beneficiall a manner as himself heretofore and all other his predecessors have done according to the foundacion of the Church by our Royall Progenitor King Henry VIIIth, and the grant made to the present Deane under the Greate Seale of our deare Father of blessed memorie notwithstanding anything to the contrary conteyned in the said New Statutes or in any

[1] *Works*, vii. 645–6.

[2] *Winchester Cathedral Documents*, ii. 28, 29.

missive heretofore sent unto you in our name, both which in that behalfe we do by these presents make void for which these shall be your sufficient warrant.'

A special interest attaches to these last words because they suggest that even if the new Statutes restricted the dean's powers these were still to be preserved, in spite of such restriction, as under Henry VIII. The Statutes are dated, by the King's Letters Patent, October 24, 1638; and on the 23rd of December, the dean, the chapter, and the inferior members of the cathedral body took oath to them.

The Statutes, each page of which is signed in Laud's own hand, may now be left to speak for themselves. But a word should be said about the manuscript. The MS. is on fine parchment contained in what is probably its original binding of green calf tied with faded ribbons of blue silk and with the Great Seal of Charles I attached. There are seventy-four small folios $10\frac{3}{4} \times 7\frac{3}{4}$ inches of which seven are blank; the rest are ruled vertically and horizontally in red so as to leave ample margins on both sides and at the top and bottom of each page. The Statutes proper are preceded by the letter of Charles to the dean and chapter, the first page of which is illuminated, see the frontispiece of this book. We also give a photograph facing p. 4 of the title-page of the Statutes themselves headed by Charles's signature. These are paginated 1–130 and Laud's signature W: Cant: is at the foot of each page. Three blank folios succeed the Statutes. Then comes the index of chapters. The handwriting is careful and good and there are few corrections or interlineations, but the scribe is unsystematic in his punctuation and his use of initial capitals. Our printed text follows the original in these two last respects and in its use of i, j, u, v. The MS. contains the usual contractions of common words, but none which leave the reader in any doubt as to the correct expansion of the forms used, so it did not seem worth while to indicate them.

The Statutes were privately printed in 1876, but the text was in many places inaccurate and incomplete. Some of the appended notes have been incorporated in the present edition. A translation also exists in the Chapter Office, but it is very far from being correct, and contains indeed several bad blunders: it is probably of the early nineteenth century. For the accuracy of the Latin text as now printed Canon A. W. Goodman is responsible. He also made the

present translation, but the dean and he have compared it carefully with the original which they are agreed it represents with as much exactness as seems attainable.

With regard to the validity of statutes later than those of Henry VIII doubts appear to have been raised at different times by autocratic deans or contentious canons, and the question became important at Carlisle in 1709.[1] In consequence of this the Act 6 Anne c. 75 made the position secure in the following terms, enacting 'that in all cathedral and collegiate churches founded by the said King Henry VIII, such statutes as have been usually received and practised in the government of the same respectively, since the late happy restoration of King Charles II, and to the observance whereof the dean and prebendaries, and other members of the said churches, from the said time have used to be sworn at their instalment or admission, shall be and shall be taken and adjudged to be good and valid in law, and shall be and be taken and adjudged to be statutes of the said churches respectively; nevertheless so far forth only, as the same or any of them, are in no manner repugnant to or inconsistent with, the constitution of the Church of England as the same is now by law established, or the laws of the land'; adding thereto a power to the Queen during her life similar to that possessed by Queen Mary I and Queen Elizabeth. This power was not exercised. The Statutes given by Charles I to Winchester are therefore still binding, except where they have been modified by legislation.

[1] See H. C. Beeching, *Atterbury*, pp. 144 sqq.

Statuta Ecclesiae Cathedralis Winton.

Carolus Dei gratia *Angliae Scotiae Franciae et Hiberniae Rex Fidei Defensor &c. Dilectis Decano et Capitulo Ecclesiae nostrae Cathedralis Sanctae et indiuiduae Trinitatis Winton. Necnon omnibus in aliqua dignitate aut Officio ibidem constitutis: vniuersis denique Membris atque Ministris dictae Ecclesiae, Salutem.*

PER *Libellos supplices nobis ex parte Ecclesiae nostrae exhibitos perque Testimonium Reuerendissimi patris et praedilecti Consiliarii nostri Gulielmi Archiepiscopi Cantuariensis intelleximus Regulam administrandae Ecclesiae illius omniumque ad eandem pertinentium in multis valde imperfectam esse praesentiumque personarum rerum et temporum conditioni minus idoneam; vnde plurimum non modo pulcherrimae illius Ecclesiae Fabricae, sed et singulis ibidem degentibus incubuerit detrimenti;* AD *Statutorum denique confirmationem neutiquam adhuc accessisse authoritatem Regiam, quam ut nos concedere dignaremur humillime petiistis:* NOS *igitur cum Sacrae Fidei defensioni (ad*

Charles, by the grace of God *King of England, Scotland, France, and Ireland, Defender of the Faith, etc. To our beloved the Dean and Chapter of Our Cathedral Church of the Holy and undivided Trinity in Winchester and to all who are established therein in any dignity or Office, in fine to all the Members and Ministers of the said Church, Greeting. By a Petition laid before Us on behalf of Our Church and by the witness of the Most Reverend Father and our well-beloved Councillor William Archbishop of Canterbury we have learnt that the Rule for the administration of this Church and of all things belonging thereto is in many respects greatly deficient and little suited to the present condition of persons, things, and times; whereby not only the beautiful Fabric of the Church, but also the several persons residing therein have suffered great loss; Furthermore to confirm the Statutes the Royal authority hath not yet been added, which ye have humbly petitioned that We would vouchsafe to grant. Forasmuch therefore as the goodness of God hath exalted Our Throne to*

quam solium nostrum diuina bonitas euexit) auspicatam subditarum nobis Ecclesiarum Cathedralium gubernationem vel plurimum conferre censeamus votis vestris gratiose annuentes librum quendam Statutorum per dictum Reuerendissimum patrem (quem etiam in hac parte per literas nostras Patentes specialiter authorizauimus) studiose atque fideliter confectum collectumque tam e prioribus Statutis quam antiquis illius loci consuetudinibus Necnon e Canonibus Ecclesiae Anglicanae et post maturam vniuscuiusque rei examinationem manu sua subscriptum et ad nos dilatum inspeximus simul et approbauimus; Eundemque librum et singula Statuta atque Ordinationes in eodem contenta Augustissimi nominis nostri inscriptione ad omnem Juris effectum ratificamus confirmationisque nostrae et authoritatis Regiae vim et robur iisdem per praesentes impertimus. VOBIS *igitur vestrisque dehinc in ea Ecclesia Successoribus eundem Librum Statutorum in Membrana conscriptum de Centum et triginta paginis in folio minore constantem in Capite primae paginae Augustissimo nomine nostro per nos ut praefertur inscriptum atque in imo vniuscuiusque paginae per dictum Archiepiscopum ex Mandato nostro signatum pro summa qua sub Deo fungimur*

the defence of the Holy Faith, and it is Our most earnest resolve to apply to this end a happy governance of the Cathedral Churches committed to Our charge, We graciously assent to your prayers. By Our Letters Patent We have granted special authority to the aforesaid Most Reverend Father in this matter, and alike from the former Statutes and from the ancient customs of the place, as well as from the Canons of the English Church, he hath prepared and compiled a book of Statutes with faithful care. Every particular he hath duly weighed and afterward subscribed thereto with his own hand and brought the book to Us. We have examined and approved the book and the several Statutes and Ordinances therein contained, and by the inscription of Our Most August name We give Legal ratification thereto and bestow the enduring force of Our Royal confirmation and authority. Therefore with the supreme Authority, which We exercise under God towards the direction of the Church of Winchester and the rule for the administration of your common weal, We do give and grant by these presents on behalf of Ourself, our heirs and Successors, to you and your Successors hereafter in this Church the said book of Statutes written on parchment and consisting of one Hundred and thirty pages in lesser folio, inscribed, as is before

Authoritate in Ecclesiae Wintoniensis regimen reique vestrae publicae administrandae regulam pro nobis heredibus et Successoribus nostris damus et concedimus per praesentes : MANDANTES *vniuersis et singulis sub virtute debitae obedientiae ut pro se quisque quatenus ad ipsum pro suo cuiusque loco aut munere ulla ex parte pertinebunt eadem Statuta fideliter obseruet atque obseruari curet, adque ipsorum praescriptum sese in omnibus componat solenni praestito Juramento sub poena quae incumbit.* IN CUIUS *rei Testimonium literas has nostras fieri fecimus Patentes Dictumque Statutorum librum literis istis affigi atque connecti mandauimus.* TESTE *me ipso apud Westmonasterium vicesimo quarto die Octobris Anno regni nostri quartodecimo.*

Per ipsum Regem,
WOLSELEY.

said, at the Head of the first page with Our Most August name, and signed at the foot of every page by the said Archbishop in accordance with Our Command. Moreover in virtue of the obedience which is due We do command all and several, that each shall faithfully observe the said Statutes and cause them to be observed, in so far as they shall in any wise concern him by reason of his place or office, and shall order himself in all things after their rule, taking upon him a solemn Oath under the penalty which is assigned. In Witness Whereof We have caused these Our letters to be made Patent, and have commanded the Said book of Statutes to be conjoined and affixed thereto. As Witness Myself at Westminster on the twenty-fourth day of October in the fourteenth Year of Our reign.

By the King Himself,
WOLSELEY.

IN NOMINE PATRIS ET FILIJ ET SPIRITVS SANCTI AMEN.

HAEC SUNT STATUTA ECCLESIAE CATHEDRALIS SANCTAE ET INDIVIDUAE TRINITATIS WINTON.

De Ecclesia Cathedrali Sanctae et indiuiduae Trinitatis Winton, Et de Numero integro eorum qui in ea sustentantur.

DEI OPTIMI MAXIMI implorato auxilio, in cuius honorem Ecclesia isthaec fundata, et ab inclytis Progenitoribus nostris alijsque pijs Benefactoribus dotata, ad tantam Dignitatem excreuit, ante omnia volumus, et mandamus ut iura quaeuis necnon immunitates, et libertates eius quaecunque in omnibus semper saluae et integrae seruentur. Et quoniam multis retro saeculis complures Episcopi quorum sanctitatem et prudentiam non modo locus iste, sed et vniuersa sensit Respublica, Cathedram suam in hac Ecclesia successiue habuerunt, iustum esse duximus illius curam Reuerendo Episcopo Winton qui pro tempore fuerit (quem etiam Visitatorem esse volumus) in Domino committere in perpetuum. Cui etiam mandamus atque in visce-

IN THE NAME OF THE FATHER AND OF THE SON AND OF THE HOLY GHOST AMEN.

THESE ARE THE STATUTES OF THE CATHEDRAL CHURCH OF THE HOLY AND UNDIVIDED TRINITY WINCHESTER.

Of the Cathedral Church of the Holy and undivided Trinity in Winchester, And of the whole Number of those who are maintained therein.

WE have earnestly prayed for the help of Almighty God, in whose honour this Church was founded and endowed by our noble Ancestors and other pious Benefactors and hath grown to so high an Estate, and before all things We will and command that all the rights, privileges, and liberties thereof whatsoever shall always and in all things be preserved whole and entire. And forasmuch as in many past generations numerous Bishops have in turn had their Throne in this Church, whose holiness and prudence have been felt not only by this place but also by the whole Commonweal, We have thought right to entrust the charge thereof for ever in the Lord to the Reverend Bishop of Winchester for the time being, whom also We will to be the Visitor. We do also command and entreat him

Title-page of the Statutes

ribus Christi obtestamur sedulo prospicere, ut Dei laudes mane ac vesperi in Ecclesia antedicta assidue celebrentur, ut Fabrica illa pulcherrima prout loci dignitas postulat, tam extra quam intus (posthabitis alijs quibuscunque) ab omni non solum ruina sed etiam defectu conseruetur, et de tempore in tempus quoties opus fuerit, Ecclesiae sumptibus sarta tecta praestetur; Postremo ut omnia Membra Ecclesiae predictae debitis officijs suis fraterna charitate sobrie et religiose fungantur. STATUIMUS igitur et ordinamus ut sint perpetuo in dicta Ecclesia vnus Decanus, duodecim Canonici,[1] sex minores Canonici,[2] quorum vnus erit Diaconus, alter Subdiaconus siue substitutus, item vnus Organista, decem Clerici

in the bowels of Christ diligently to provide that the praises of God shall be constantly celebrated morning and evening in the aforesaid Church; that the most beautiful Fabric both without and within, as the dignity of the place doth demand, shall before all else whatsoever be preserved not only from all decay but even from defect, and from time to time, as often as occasion shall require, shall be put in good repair at the expense of the Church; Lastly that all Members of the aforesaid Church shall perform their proper duties soberly and devoutly in brotherly love.

WE DECREE therefore and ordain that there shall always be in the said Church one Dean, twelve Canons, six minor Canons, of whom one shall be Deacon, another Subdeacon or

[1] By 3 and 4 Vict., cap. 113, the number of Canons was reduced to five. On April 25, 1922, in consequence of the projected Division of the Diocese, it was 'Resolved that the Dean and Chapter will consent (1) to the suppression of a Canonry on the next vacancy occurring, and (2) in consideration thereof to pay from the Cathedral Revenues to the New Dioceses the sum of £600 annually.'

[2] By 3 and 4 Vict., cap. 113, Chapters are empowered to make, with consent of Visitor, alterations in Statutes for fixing the number of minor Canons, who shall not be more than six and not less than two. The alteration made by the Chapter, and confirmed by the Visitor, December 17, 1840, was as follows:—'The number of minor Canons in the Cathedral Church of Winchester shall be reduced from six to four.' On June 23, 1890, on resignation of a minor Canon the office was not filled; and on May 12, 1894, the Visitor approved the appointment of honorary minor Canons. In 1920 the number was reduced to two, by resolution appended. 'Agreed that no steps be taken to fill the vacant minor Canonry and that the Stipend be divided between the Precentor and the other minor Canon and that they do not undertake any paid office outside the Cathedral without the Dean's permission and that they undertake all the duties which fall on the minor canons and are responsible for providing at their own charges a suitable deputy on occasions to be approved by the Dean during illness or holiday.' [November 30, 1920.]

Laici (quos vocant) vnus Magister Choristarum, sex Choristae, duodecim pauperes de sumptibus dictae Ecclesiae alendi, duo Virgiferi, duo Subsacristae, duo Ministri in Ecclesia qui campanas pulsent et caetera disponant, duo Janitores, quorum vnus saltem erit barbitonsor ; vnus Registrarius siue Clericus Capituli, et si mensa communis[1] in aula publica fuerit (quod ad Decani et Capituli iudicium linquimus) vnus Obsonator, duo Pincernae, vnus Coquus, vnus Subcoquus, qui quidem in eadem Ecclesia vnusquisque in suo ordine iuxta fundationem et incorporationem eiusdem, et iuxta Statuta et ordinationes nostras sedulo inseruient et ante admissionem suam Juramentum[2] singuli praestabunt Decano in personis suis prout infra in Capitibus vndecimo et vicesimo secundo exprimitur.

substitute, also one Organist, ten Lay Clerks, as they are called, one Master of the Choristers, six Choristers, twelve poor men to be supported at the expense of the said Church, two Virgers, two Subsacrists, two Ministers in the Church to ring the bells and to set other things in order, two Porters, of whom one at the least shall be a barber, one Registrar, or Clerk of the Chapter, and, if there shall be a common table in the public hall, which We leave to the judgement of the Dean and Chapter, one Manciple, two Butlers, one Cook, one Undercook ; all these shall diligently serve in this Church, every one in his own order, according to the foundation and incorporation of the same, and according to Our Statutes and ordinances, and before their admission thereto they shall severally in their own persons take Oath upon themselves to the Dean, as is set forth below in the eleventh and twenty-second Chapters.

2. *De Qualitatibus, Nominatione, Institutione, et Installatione Decani.*

Statuimus et ordinamus vt Decanus sit Sacerdos, vitae et famae integrae, nec doctus modo

2. *Of the Qualities, Nomination, Institution, and Installation of the Dean.*

We decree and ordain that the Dean shall be a Priest of unblemished life and repute, and not only learned

[1] It is believed that no common table has existed since these Statutes were issued.

[2] By 31 and 32 Vict., cap. 72, Declarations are ordered to be made in substitution for Oaths.

et eruditus, sed doctrinae etiam titulo insignitus, hoc est Sacrae Theologiae Professor, Baccalaureusue, vel Iuris Doctor.[1] Cum autem contigerit officium Decani per mortem, resignationem, priuationem vel cessionem aut alio quouis modo in posterum vacare; Volumus vt ille pro Decano habeatur et acceptetur, Decanique officio in omnibus fungatur, quem nos aut Successores nostri nominandum eligendum et praeficiendum, perque literas Patentes magno Sigillo nostro aut Successorum nostrorum sigillatas Episcopo Wintoniensi praesentandum esse duxerimus. Quem quidem Decanum sic nominatum, electum et praesentatum post Episcopi Institutionem iuxta Canones Ecclesiae Anglicanae, ad eiusdem Episcopi Mandatum praesentes Canonici assument et admittent in Decanum perpetuum Ecclesiae Cathedralis Winton in hunc modum; DECANUM IN STALLO superpelliceo et Caputio (gradui suo competente) indutum, Vicedecanus seu senior Canonicus residens locabit dicens. DOMINUS CUSTODIAT INTROITUM TUUM, ET EXITUM TUUM, EX HOC NUNC USQUE ET IN SAECULUM. Tunc Decano genibus flexis supplicante, subiungat in-

and erudite but also distinguished by a title of learning, that is to say Doctor or Bachelor of Divinity, or Doctor of Law: Moreover when it shall happen that the office of Dean is vacant by death, resignation, deprivation, or cession, or in any other wise soever, We will that he shall be received and accepted as Dean and shall in all things perform the office of Dean whom We, or Our Successors, have thought fit to nominate, choose, and appoint, and by letters Patent sealed with Our great Seal, or with the Seal of Our Successors, to present to the Bishop of Winchester. This Dean, so nominated, chosen, and presented, after Institution by the Bishop according to the Canons of the English Church, the Canons who are present shall receive upon the Bishop's Mandate and admit to be perpetual Dean of the Cathedral Church of Winchester in the manner following:

THE DEAN vested in a surplice and the Hood proper to his degree, shall be placed in his stall by the Vice-Dean or senior Canon in residence with these words, THE LORD PRESERVE THY COMING IN AND THY GOING OUT FROM THIS TIME FORTH FOR EVERMORE. Then shall the Dean kneel down and pray,

[1] By 13 and 14 Vict., cap. 98, no Dean can hold the office of head ruler of any College or Hall in Oxford or Cambridge, or of Provost of Eton, or Warden of Winchester, or of Master of the Charter House, excepting in the case of the Dean of Christ Church, Oxford.

stallans hanc orationem; MISERERE QUAESUMUS DOMINE DEUS FAMULO TUO N. AD REGIMEN DECANATUS HUIUS ECCLESIAE DESIGNATO, PROTEGE EUM GRATIA TUA, EIQUE SPIRITU SANCTO ASSISTE, UT PROFICIANT EI HONORIS AUGMENTA, CUM AD VERUM TUI CULTUM, TUM AD PIETATIS STUDIA PROMOUENDA, EXEMPLOQUE SIT ALIJS PRESBYTERIS ET PRAECIPUE CANONICIS HUIUS ECCLESIAE AD FIDELITER TIBI INSERUIENDUM, ET DIRIGE EUM IN VIAM SALUTIS AETERNAE PER IESUM CHRISTUM &c.

while he that installeth him shall add this prayer:—

HAVE MERCY, O LORD GOD, WE BESEECH THEE, UPON THY SERVANT N., WHO HATH BEEN SET APART FOR THE RULING OF THIS CHURCH IN THE OFFICE OF DEAN; PROTECT HIM WITH THY GRACE, AND ASSIST HIM WITH THY HOLY SPIRIT, THAT THIS INCREASE OF HONOUR MAY BE PROFITABLE UNTO HIM, BOTH TO THE ADVANCEMENT OF THY TRUE RELIGION AND TO THE PROMOTION OF GODLY LEARNING, AND THAT HE MAY BE AN ENSAMPLE TO OTHER PRIESTS, AND ESPECIALLY TO THE CANONS OF THIS CHURCH, IN THY FAITHFUL SERVICE; AND GUIDE HIM INTO THE WAY OF ETERNAL SALVATION; THROUGH JESUS CHRIST OUR LORD, ETC.

Deinde in Capitulum deductus et in sede sua ibidem collocatus (tactis sanctis Dei Evangeliis) Juramentum sequens praestabit in propria persona, sine vlla protestatione aut exceptione (antequam vllam Ecclesiae illius administrationem suscipiat). Quod si recusauerit, eum nullo modo in Decanum admitti volumus.

Then shall he be brought into the Chapter and placed upon his seat therein, and laying his hand upon God's holy Gospels he shall take upon him in his own person the following Oath without any protest or exception, before he undertake any administration of this Church. If however he shall refuse, We will that he be in no wise admitted as Dean.

3. *Juramentum Decani.*

EGO N. N. qui in Decanum huius Ecclesiae Cathedralis a Regia Maiestate designatus et rite et canonice institutus sum, Deum testor et per haec sancta

3. *The Oath of the Dean.*

I N. N. who have been appointed by the King's Majesty to be Dean of this Cathedral Church, and have been duly and canonically instituted, call God to witness and swear by

Dei Evangelia iuro, quod pro virili mea in hac Ecclesia bene et fideliter regam et gubernabo iuxta Ordinationes et Statuta eiusdem, et quod omnia illius bona, terras, tenementa, redditus, possessiones, iuraque et libertates atque priuilegia, caeterasque res vniuersas tam mobiles (saluo eorum rationabili vsu) quam immobiles, et alia omnia commoda eiusdem Ecclesiae bene et utiliter custodiam, defendam ac seruabo, atque ab alijs similiter fieri quantum in me erit curabo. Adhaec, omnia et singula Statuta et Ordinationes Regis Henrici octaui Fundatoris nostri prout a serenissimo Rege CAROLO eius nominis primo Magnae Britanniae, Franciae, et Hiberniae Rege, fidei defensore &c. correcta, explanata, et confirmata sunt, quatenus me (ut huius Ecclesiae Decanum) concernunt, bene et fideliter obseruabo, atque ab alijs huius Ecclesiae Ministris obseruari procurabo, nullamque dispensationem ad euitandum aut relaxandum hoc Juramentum obtinebo aut acceptabo sicut me Deus adiuuet et per haec sancta Dei Euangelia. VOLUMUS autem vt tam Decanus ipse quam Canonici et caeteri Ecclesiae nostrae Ministri in admissione sua in regiae Maiestatis successionem et supremitatem iuxta formam Statutorum

these holy Gospels of God that to the best of my power I will rule and govern well and faithfully in this Church according to the Ordinances and Statutes of the same, and that all the goods, lands, tenements, rents, possessions, rights, liberties, privileges, and all other things both moveable and immoveable, saving their reasonable use, and all other commodities of the said Church I will well and profitably guard, defend and preserve, and so far as lieth in me I will cause others to do the same. Furthermore all and singular the Statutes and Ordinances of King Henry the eighth our Founder, according as they have been amended, explained and confirmed by the most serene King CHARLES, first of that name, of Great Britain, France, and Ireland King, Defender of the Faith, etc., so far as they concern me as Dean of this Church, I will well and faithfully observe and will cause them to be observed by other Ministers of this Church. And I will not obtain nor accept any dispensation to avoid or relax this Oath, so help me God and by these holy Gospels of God.

MOREOVER We will that both the Dean himself and the Canons and the other Ministers of Our Church at their admission shall swear to the succession and supremacy of the King's Majesty according to the

Regni huius, in hoc ipsum editorum, ut etiam de Canonica obedientia Episcopo Winton praestanda iurent. Quo facto omnes Canonici tam maiores quam minores promittent ei debitam obedientiam modo sequenti. Vicedecanus primo, inde reliqui omnes suo quisque ordine stans coram Decano, dicet, DOMINE DECANE PROMITTO TIBI DEBITAM OBEDIENTIAM TANQUAM DECANO.[1] Et si quis forte abfuerit, quamprimum redierit eandem obedientiam solenniter promittet. Sciendum autem est quod nullus ad Decanatum huius Ecclesiae quouis modo promotus vllos Decanatus sui fructus percipiet, aut vllis Ecclesiae negotijs se (tanquam Decanum) immiscebit, prius quam Juramentum praedictum praestiterit, et solenniter (ut dictum est) installatus fuerit.

form provided by the Statutes of this Realm put forth for this very purpose, and also to yield Canonical obedience to the Bishop of Winchester. Which done all the Canons both major and minor shall promise due obedience to him in the following manner. First the Vice-Dean, then all the rest, each in his own order, shall stand before the Dean and say, SIR DEAN, I PROMISE THEE DUE OBEDIENCE AS DEAN. And if so be that any shall be away, as soon as ever he shall return he shall solemnly promise the same obedience. Moreover it must be known that no person who is advanced to the Deanery of this Church in what manner soever shall take any profits of his Deanery or engage as Dean in any business of the Church before he hath taken upon him the aforesaid Oath and hath been solemnly installed as aforesaid.

4. *De Officio Decani.*[2]

QUONIAM Decanum vigilantem esse decet (veluti oculum in corpore, qui reliquis corporis membris haud negligenter prospiciat) sta-

4. *Of the Office of Dean.*

FORASMUCH as a Dean must be vigilant, even as in the body the eye keeps heedful watch for the other members, We decree and will that

[1] This form of oath to the Dean seems to be universal in cathedrals. Cf. Statutes of St. Paul's *passim*.

[2] 'The frequent mention of the consent of the Chapter as being required for various acts distinguishes the Caroline Statutes from those of Henry VIII. Nevertheless the supremacy of the Dean is carefully guarded.' *Winchester Cath. Documents*, ii. 31–2.

It is to be observed (1) that in case of an equality of votes, the Dean having given his, he has no casting vote. [Decision of the Visitor, July 26, 1814.] But (2) when, March 27 and Midsummer 1821, the Dean being in a minority of one reserved 'to himself the execution of any Statutable Power he may have of interposing his Dissent', the Visitor confirmed his right of veto.

tuimus et volumus vt Decanus qui pro tempore fuerit cum omni solicitudine praesit, et quia reliquis honore antecellit, Canonicis, caeterisque Ministris huius Ecclesiae exemplo praeluceat, omnes moneat, increpet, arguat obsecret, opportune, importune instet, tanquam excubias agens in reliquum gregem suae curae commissum. Curabit etiam Decanus vt Diuina Officia secundum Statuta haec nostra cum omni reuerentia et Decoro celebrentur, vt conciones praescriptis diebus habeantur, vt eleemosynae pauperibus distribuantur, vt Ecclesia nullatenus profanetur, vel sordescat, vt monumenta[1] et mortuorum Sepulchra a violatione conseruentur, et si quae de nouo ponenda sunt, vt modeste et decenter fiant, et vt Chori partes quae olim non nisi nobilibus et Praelatis patuerunt, hominum inferiorum occludantur sepulturae, denique vt in vniuersum concredita sibi munera singuli fideliter obeant iuxta Canonem, Anno Regni Iacobi Patris nostri clarissimae memoriae primo in ea parte editum. Praeterea Decanus cum praesens fuerit honestam et competentem familiam dignitati suae congruentem alat,

the Dean for the time being shall preside with all carefulness, and because in honour he excelleth the rest, he shall outshine by his example the Canons and the other Ministers of this Church, admonish all, rebuke, reprove, exhort, be instant in season, out of season, keeping guard over the rest of the flock committed to his charge. The Dean shall also provide that the Divine Offices be performed with all reverence and Decency according to these Our Statutes, that sermons be preached on the appointed days, that alms be distributed to the poor, that the Church in no wise become dirty or be profaned, that the monuments and Sepulchres of the dead be kept free from violation, and, whatever are to be newly erected, that they be modestly and decently made, and that the region of the Choir, which in former times was open only to nobles and Prelates, be closed to the burial of inferior folk; furthermore that in general the duties entrusted to each shall be faithfully discharged according to the Canon in that behalf set forth in the first Year of the Reign of James Our Father of famous memory. Moreover when the Dean is resident he must keep a decent and sufficient household

[1] It may be observed that a similar provision in regard to the monuments at Westminster has been interpreted by the Lord Chancellor (the Sovereign being Visitor) to mean that, leave to erect monuments being given by the Ordinary, the power resides in the Dean as Ordinary to give the decision.

pauperibus panem frangat (qua in re ipsius conscientiam oneramus) et honeste et frugaliter in omnibus se exhibeat. Decanum autem sordide parcum castigabit Episcopus, Canonicos autem sordide parcos castigabit Decanus, qui etiam malos et in officio tardos per Statuta corriget atque puniet. Bibliothecam etiam communem eiusque libros summa cura conseruabit, aut per alium quemuis idoneum cum consensu Capituli conseruari faciet. Praeterea, Thesaurum, iocalia, ornamenta Ecclesiae, vasa aurea et argentea, supellectilem omnem, utensilia, chartas et munimenta, rotulas Curiarum et Scripturas, aliaque bona et res quascunque ad Ecclesiam praedictam spectantes, absque vlla illorum diminutione aut damno (saluo eorum rationabili usu) prout ordinationes et Statuta nostra describunt, diligenter et fideliter ex communi Capituli consensu dispenset, disponat, ac custodiat, atque ab alijs (quorum intererit) illud agi, dispensari, disponi, ac custodiri faciat, ut sic ea omnia successori suo integra relinquat. STATUIMUS insuper et volumus vt in omnibus causis grauioribus, veluti in feodi siue salarij concessione, et firmarum dimissione, et alijs id genus, Decani, siue praesens fuerit siue absens, modo intra Regni nostri

agreeable with his dignity, break bread for the poor, in which matter We charge his own conscience, and maintain himself honestly and temperately in all things. Further, if the Dean shall be meanly penurious, the Bishop shall chide him; if the Canons shall be meanly penurious, the Dean shall chide them, and he shall also by the Statutes reform and punish the bad and slothful in duty. He shall also preserve with the utmost care the common Library and the books thereof, or with the consent of the Chapter shall cause it to be preserved by any other fit person. Moreover the Treasure, jewels, ornaments of the Church, gold and silver vessels, all the furniture, utensils, charters and muniments, Court rolls and Writings, and other goods and property whatsoever pertaining to the aforesaid Church, without any diminution or damage thereof, saving their reasonable use, according as Our ordinances and Statutes define, he shall diligently and faithfully distribute, dispose, and guard with the common consent of the Chapter, and he shall likewise so cause them to be distributed, disposed and guarded by others whose business it shall be, that so he may leave them all to his successor unimpaired. FURTHERMORE We decree and will that in all more weighty matters, such as in the granting of a fief or of a stipend,

limites Angliae degat, consensus obtineatur, nihilque communi Sigillo si extra Regnum commoretur[1] Decanus, absque consensu Procuratoris eius (qui semper erit vnus de huius Ecclesiae Praebendarijs siue Canonicis)[2] muniatur.

and in the leasing of farms, and the like, whether the Dean be present or absent, provided he be living within the bounds of our Realm of England, his consent must be obtained; and if the Dean be sojourning without the Realm, nothing must be confirmed with the common Seal, unless consent be had of his Proctor, who shall always be one of the Prebendaries or Canons of this Church.

5. *De Visitatione seu superuisione Terrarum et Curijs tenendis.*[3]

Ad haec volumus vt in omni superuisione terrarum et Curijs tenendis duo ad minimum semper sint praesentes, (quibus etiam et nulli alij in hoc respectu allocationem infrascriptam assignauimus) scilicet Decanus ipse et Receptor, siue (in casu urgente) eorum alter et vnus aliquis e Canonicis, per Decanum et Capitulum, aut eo absente, Vicedecanum et Capitulum electus, et deputatus, qui semel quotannis, vel quouis triennio ad minimum (incipiendo scilicet post Pascha)

5. *Of the Visitation or oversight of Lands and the holding of Courts.*

Further We will that at every oversight of lands and at the holding of Courts two at the least shall always be present, to whom also and to none other We have assigned in this regard the allowance written below, that is to say the Dean himself and the Receiver, or, in a pressing case, one of them and some one of the Canons chosen and deputed by the Dean and Chapter, or in the Dean's absence by the Vice-Dean and Chapter. Once every year, or at the least every three years, beginning that is after

[1] On Oct. 30, 1697, Dean Wickart, attending the Earl of Portland beyond sea, appointed Dr. Abraham Markland, Senior Prebendary, as his Proctor in accordance with the Statute. It does not however appear to have been necessary that he should have appointed a Proctor, unless in the case of a prolonged absence.

[2] By 3 and 4 Vict., cap. 113, all members of Chapter are to be styled Canons.

[3] Since the surrender of the Chapter Estates to the Ecclesiastical Commission, this Statute and part of Statute 6 have become obsolete. The transfer of the Estates was made under Orders in Council of April 16, 1861, August 20, 1867, and March 7, 1899.

omnia et singula Maneria, terras, tenementa, domos, aedificia, praedia, Ecclesias appropriatas, siluas, nemora, boscos et subboscos dictae Ecclesiae visitent (quantum fieri potest) et penitus superuideant. Cui quidem Decano vel Receptori et Canonico (ut praedicitur) per totam illam visitationem, vbicunque Curiae tenendae fuerint, Senescallus vel Clericus terrarum (per Decanum et Capitulum aut Decano absente, per Vicedecanum et Capitulum, quoties locus vacauerit eligendus) aderit et fideliter inseruiet, curiasque tenebit, et sanum consilium dabit, et veredicta omnia in pergamena diligenter describet, et Decano et Capitulo in initio annui computi tradet, idemque bis in anno, mensibus scilicet Iunio, et Nouembri, cum generalia Capitula habentur Decano et Capitulo praesentem se sistet, et coram ipsis rationem actionum suarum reddet. In qua etiam visitatione, quae de nouo sunt aedificanda aut reparanda aedificentur et reparentur vt in nullo eorum ruinae, vastationes, destructiones, deterioratione, reddituum et firmarum diminutiones ob defectum debitae superuisionis accidisse inueniantur. Volumus etiam vt diligenter scribatur status Maneriorum, et aedificiorum, et in quibus egeant reparationibus. Praeterea scri-

Easter, they shall visit as far as possible and thoroughly survey all and singular the Manors, lands, tenements, houses, buildings, farms, appropriate Churches, woods, groves, thickets, and coppices of the said Church. Throughout this Visitation, wheresoever Courts must be held, a Steward or Clerk of the lands, to be chosen by the Dean and Chapter, or, in the Dean's absence, by the Vice-Dean and Chapter, as often as the post shall be vacant, shall attend upon and faithfully serve the Dean or the Receiver and Canon, as is aforesaid, and shall hold the courts and give sound counsel, and shall carefully write down on parchment all depositions, and shall deliver them to the Dean and Chapter at the beginning of his annual account; and twice in the year, that is to say in the months of June and November, when general Chapters are held he shall present himself to the Dean and Chapter and shall render before them an account of his doings. In this visitation also buildings which need to be newly built or repaired must be built and repaired, so that in the matter of none thereof ruins, devastations, destructions, deteriorations, abatements of revenues and of fee-farm rents may be found to have occurred for lack of due oversight. We will also that the condition of Manors and buildings

batur quid Decanus et Canonicus ille et Receptor fecerint prouiderint aut ordinauerint pro ijsdem. De his omnibus Decanus aut alij supradicti, intra octo dies post reditum suum ad Ecclesiam Cathedralem coram reliquis Canonicis ibidem praesentibus in scriptis rationem reddent. Decano autem sic terras visitanti aut negotia Ecclesiae necessaria prosequenti sex solidos et octo denarios tantum per diem allocandos duximus, Receptori vero idem munus obeunti quatuor tantum solidos per diem allocamus, similis etiam allocatio quatuor solidorum fiat Canonico qui loco vel Decani vel Receptoris electus fuerit, nisi praedictis Visitatoribus satius prouisum fuerit per Decanum et Capitulum, aut eo absente per Vicedecanum et Capitulum absque damno Ecclesiae.

be carefully recorded and wherein they need repairs. Furthermore let there be written down what the Dean and Canon and Receiver have done, or provided, or ordered for the same. Concerning all these matters the Dean, or the others aforementioned, within eight days after their return to the Cathedral Church shall render an account in writing before the rest of the Canons there present.

When the Dean thus visiteth the lands or pursueth the necessary business of the Church, We have thought it right that he should receive an allowance of six shillings and eightpence only a day. To the Receiver engaging in the same duty We allow four shillings only a day. A like allowance of four shillings must be made to the Canon who shall be chosen in place of the Dean or of the Receiver, unless a better provision shall be made for the aforesaid Visitors by the Dean and Chapter, or, in the Dean's absence, by the Vice-Dean and Chapter without loss to the Church.

6. *De siluis et dimissione terrarum et tenementorum ad firmam, et Aduocationibus Ecclesiarum.*

Praeterea volumus vt nec Decanus nec Canonicorum vllus boscos aut arbores vlli vendat aut donet, nec terras aut tenementa, prata, pascua, pasturas aut

6. *Of woods and the letting of lands and tenements to farm, and of the Advowsons of Churches.*

Moreover We will that without the counsel and consent of the Chapter neither the Dean nor any of the Canons shall sell or give to any one woods or trees, nor let nor

Ecclesiarum appropriatarum decimas ulli locet, aut ad firmam dimittat, siue per Indenturas, siue per copias (quas vocant) Rotularum Curiae, secundum consuetudinem Manerij, sine consilio et consensu Capituli. Arborum vero grandiuscularum (vulgo Timber trees) nulla fiat vastatio, nec vlla omnino succisio nisi grauissimis de causis, per idem generale Capitulum approbandis. Volumus etiam vt nullae terrae, tenementa, vel decimae ulli cuicunque ad firmam dimittantur in posterum ad terminum vitae vel vitarum (ut vulgo dicitur) prout antiquis huius Ecclesiae Statutis cautum est, nec per modum renouationis vel substitutionis alicuius vitae vel vitarum, sed tantum pro termino viginti vnius annorum ad summum ; exceptis ijs solummodo quae per rotulas Curiae concedi solent, sub paena periurij et amotionis perpetuae ipsis suffragatoribus quibuscunque imponenda. Permittimus tamen vt domus siue aedificia in urbibus et vicis ad terminum triginta annorum, et non vltra ad firmam dimitti possint. Quotiescunque vero Decano et Capitulo vel maiori parti eorundem Capitulariter congregatae visum fuerit Siluas aliquas, terras, tenementa, decimas &c. vel ipsi Decano vel cuilibet e fratribus suis ad firmam

lease to farm lands or tenements, meadows, leys, pastures, or tithes of appropriate Churches, whether by indentures, or by copies, as they are called, of Rolls of Court after the custom of a Manor. Further there must be no destroying, nor any felling at all, of trees that have grown to some height, commonly known as Timber trees, except for very serious reasons to be approved by the same general Chapter. We will also that no lands, tenements or tithes be henceforward let to farm to any person soever for the term of a life or lives, so commonly called, as is provided against in the ancient Statutes of this Church, nor by means of renewal or substitution of some life or lives, but only at the most for a term of twenty-one years, those only excepted which are wont to be granted by rolls of Court, under a penalty of perpetual removal to be imposed for perjury upon the persons abetting the same whosoever they be. Nevertheless We grant that houses or buildings in towns or villages may be let to farm for a term of thirty years and no more. Further as oftentimes as it shall seem good to the Dean and Chapter or to the more part of them Chapterwise assembled, or to the Dean himself or to any of his brethren to farmletten any Woods, lands, tenements, tithes, etc., or to renew an estate before granted, We

dimittere, vel statum antea concessum renouare, mandamus et firmiter iniungimus vt haec duo strictissime obseruentur. Primum vt nec Decanus ipse, nec Canonicorum vllus votum habeat in ijs rebus quae ad proprium commodum vel emolumentum quoquo modo spectare dignoscantur. Secundo si Decanus vel alius quispiam aliquid huiusmodi coram Capitulo proposuerit, ipse cuius intererit (quemadmodum caeteri huius Ecclesiae Firmarii et Tenentes solent) semet tantisper foras subducet, et negotium suum pro arbitrio Capituli libere discutiendum relinquet. In Firmarum autem Indenturis obligari volumus Firmarios, vt domi in Ecclesia nostra, aut alibi prout mos et Ecclesiae consuetudo obtinuit, reddituum summas Receptori aut ipsius Deputato per Decanum et Capitulum approbando soluant, et omnes reparationes, expensas et onera tam ordinaria quam extraordinaria supportent, et intra triennium proxime post initium termini in Indenturis expressi, singuli eorum Terraria vere et fideliter in pergamena facta (nisi alia certa et exacta prius habuerint) ad Decanum et Capitulum deferri curent. Atque ad haec caeterasque Indenturarum clausulas perimplendas obligentur Firmarii. Alienationem vero vel

command and steadfastly enjoin that these two rules be most stringently observed: First, that neither the Dean himself nor any of the Canons have a vote in those matters which are perceived in any wise to pertain to his proper advantage or benefit. Secondly, if the Dean or any other shall propose before the Chapter somewhat of this sort, he to whose interest it is, after the wont of all the Farmers and Tenants of this Church, shall withdraw for a space and shall leave his business to be freely discussed at the discretion of the Chapter. Furthermore We will that in the Indentures of Farms the Farmers be bound to pay to the Receiver, or to his Deputy to be approved by the Dean and Chapter, the sums of their rents at home in Our Church, or elsewhere as the usage and custom of the Church hath obtained; that they undertake repairs, outgoings, and charges both ordinary and extraordinary; and that within the space of three years next after the beginning of the term set forth in the Indentures they severally cause to be brought to the Dean and Chapter Terriers done truly and faithfully on parchment, unless they have previously had others determined and exact. And that the Farmers be bound to fulfil these particulars and the other clauses of the Indentures. Alienation or Mortgaging of any Manor,

Impignorationem alicuius Manerij, terrae, redditus, tenementorum, aut alicuius alterius rei immobilis omnino prohibemus, pinguescere enim optamus Ecclesiam nostram, non macrescere. Causas denique et lites in iudicio pro defensione, recuperatione, et conseruatione terrarum, bonorum aut iuris dictae Ecclesiae sine Consilio Capituli Decanus ipse aut aliquis Canonicorum non agat, aut prosequatur, dimittat, vel derelinquat. Receptor vero quolibet anno in Capitulo generali vicesimo 5^to^ Novembris racionem in scriptis reddet Decano et Capitulo quousque processerit in lite quauis prosequenda. Sacerdotia vero, id est Rectoriam, Vicariam, aut aliqua eius generis Ecclesiastica Beneficia ad collationem Ecclesiae nostrae spectantia, Decanus et Capitulum aut eo absente et consentiente Vicedecanus conferat cum consensu Capituli, et primo quidem loco Praebendarijs ipsis, si quis eorum Beneficium vacans acceptare voluerit, Secundo autem loco, curam haberi volumus sex Canonicorum minorum, necnon Diaconi, vt Beneficia quae Decanus vel Praebendarij recusauerint in illos conferantur, pro meritis vniuscuiusque.[1] Extraneis

land, rent, tenements, or any other immoveable property, We altogether forbid, for We desire Our Church to grow fat, not to grow lean. Lastly neither the Dean himself, nor any of the Canons, shall institute or pursue, drop, or abandon judicial causes and suits for the defence, recovery, and safeguarding of lands, goods, or the right of the said Church without the Advice of the Chapter. Moreover every year at the general Chapter on the twenty-fifth of November the Receiver shall render to the Dean and Chapter an account in writing of how far he hath advanced in the prosecution of any dispute. Church preferments, that is a Rectory, Vicarage, or any Ecclesiastical Benefices of that kind, pertaining to the gift of Our Church, must be conferred by the Dean and Chapter, or, in the absence of the Dean and with his consent, the Vice-Dean with the consent of the Chapter, and in the first place to the Prebendaries themselves, if any of them should wish to accept the vacant Benefice; in the second place We will that regard be had to the six minor Canons, and to the Deacon, that the Benefices which the Dean or Prebendaries have refused may be conferred upon them according to the merits of each. No Benefices

[1] In 1752 and 1757 the Visitor gave decisions on the interpretation of this Statute and Statute 23. On the second occasion, after a protest from the minor Canons against the presentation of an outsider to the living of Blandford Forum, Dr. Hoadly held that

autem nulla dentur nisi Canonici minores iudicio Decani et Capituli inhabiles fuerint, vel ea oblata recipere noluerint. Prouiso tamen quod vnusquisque minor Canonicus sic ex dono Ecclesiae beneficiatus, si resignauerit, vel quocunque modo vacuum fecerit Canonicatum suum sine consensu Decani et Capituli, vna cum Canonicatu resignabit etiam Beneficium, aut reus erit periurij ex vi Juramenti hisce Statutis praestiti et violati ; ius autem praesentandi, quod vulgo Aduocationem Ecclesiarum vocant omnino vlli cuicunque concedi prohibemus.

must be given to outside persons, unless in the judgement of the Dean and Chapter the minor Canons should be unsuitable, or they should be unwilling to take them when offered. Provided always that every minor Canon, thus beneficed by the gift of the Church, if he should resign, or in any manner vacate his Canonry without the consent of the Dean and Chapter, shall together with the Canonry vacate also his Benefice, or shall be chargeable with perjury for having taken and broken his Oath to these Statutes. We forbid altogether the concession to any person soever of the right of presentation commonly called the Advowson of Churches.

7. *De traditione Bonorum Decano.*

Vt res Ecclesiae praedictae securius et tutius conseruentur, Statuimus et ordinamus vt post Juramentum Decani omnes illi quibus vel tempore superioris Decani vel vacationis tempore aliqua rerum custodia tradebatur, hoc est qui bona aliqua dictae Ecclesiae per Indenturas, Inuentaria, vel aliter in cura vel custodia sua tunc habent vel ante habuerunt, coram Capitulo verum et integrum

7. *Of the delivery of Goods to the Dean.*

To the end that the property of the aforesaid Church may be more surely and safely preserved, We decree and ordain that after the Dean hath taken his Oath, all those to whom in the time of the late Dean, or in the time of vacancy was delivered any custody of property, that is who then have or formerly have had in their care or custody any goods of the said Church by Indentures, Inventories, or other-

minor Canons should not be presented to any benefice which they could not hold along with their office, i.e. to any benefice more than twenty-four miles from Winchester. On the petition of the Dean and Chapter to the King this disability of the minor Canons was partly removed by Royal Letters Patent, 31 George III. See also notes to Statute 23.

separatim faciant computum de rebus omnibus per se administratis vel suae custodiae vel curae commissis: Bonaque ipsa coram Decano et Praebendarijs seu Canonicis monstrent et exhibeant, Thesaurum quoque vniuersum, iocalia, ornamenta omnia et bona alia quaecunque ad Ecclesiam praedictam pertinentia, Decano tradent, aut tradi facient, et quae prius per Indenturas habuerunt, per nouas Indenturas (inter Decanum et ipsos separatim conficiendas) de manibus Decani recipient, de quibus omnibus Decanus ipse absque dilatione nouum et generale conficiet vel confici faciet Inuentarium eique subscribet. Quod quidem Inuentarium (post quam a Capitulo perlectum et probatum fuerit et subscriptum) Thesauri quoque iocalia, ornamenta, et alia praedicta (quae quotidiano vsui non sunt necessaria) et quae in custodia Officiariorum per Indenturas remanere non debent, locis ad hoc deputatis iuxta Statuta nostra reponentur ad usus a nobis his Statutis praescriptos, et non aliter applicanda.

wise, shall separately make a true and full reckoning before the Chapter of all things administered by them or entrusted to their custody or care, and shall shew and produce the Goods themselves before the Dean and Prebendaries or Canons. Also they shall deliver, or cause to be delivered, to the Dean the whole of the Treasure, jewels, all the ornaments and other goods whatsoever belonging to the aforesaid Church; and what they had before by Indentures they shall receive from the hands of the Dean by new Indentures to be separately completed between the Dean and themselves; and the Dean himself without delay shall make, or cause to be made, a new and general Inventory of all these things, and shall set his name thereto. This Inventory, after it hath been read and approved and subscribed by the Chapter, the Treasures also, jewels, ornaments, and other things aforesaid, which are not required for daily use, and which must not remain by Indentures in the custody of Officials, shall be deposited in places assigned to them according to Our Statutes, to be applied to uses prescribed by Us in these Statutes and in no other wise.

8. *De Residentia Decani.*

Quia vigilanti Rectoris oculo nihil est vtilius, ut omnia tam domi quam foris recte gubernen-

8. *Of the Residence of the Dean.*

Forasmuch as there is nothing more profitable to the right governance of all things both at home

tur, Statuimus et volumus vt Decanus per nonaginta ad minus dies[1] singulis annis domi apud Ecclesiam hanc nostram resideat, quorum viginti et vnum continuos esse volumus, et quolibet die Residentiae suae habitu gradui et choro competente sacris intersit, nisi illum remoretur Impedimentum legitimum. Impedimentum autem legitimum esse declaramus, seruitium Regis aut Reginae domesticum, (quod vocant ordinarium, et cui praestando duos solummodo menses assignamus, videlicet vnum pro ipso seruitio, alterum vero pro itinere et praeparatione) seruitium etiam eorum qui in Regis aula, Decani Sacelli, Eleemosynarij primarij, Clerici Regis Oratorij, seu Principis in grammatica Informatoris officio fungantur, et illi seruitio dent operam, neque illius praetextu alibi morentur; Adhaec, negotia Regis ultro oblata et demandata, aduersam corporis valetudinem, procurationem seu executionem negotiorum nostrae Ecclesiae, violentam detentionem, vel denique Ecclesiae nostrae nomine ad Parliamentum, conuocationem, seu prouinciale Concilium[2] profectionem, et moram ibidem, et reditum

and abroad than the watchful eye of a Ruler, We decree and will that the Dean shall reside at home in Our Church ninety days at the least in every year, whereof We will that one and twenty shall be continuous, and on each day of his Residence he shall attend divine service in a habit proper to his degree and to the choir, unless he be hindered by lawful Impediment. Lawful Impediment We declare to be the domestic service of the King or Queen, called ordinary, to the performance of which we assign two months only, that is one for the actual service, the other for the journey and making ready; the service also of those who at the King's court perform the office of Dean of the Chapel, High Almoner, Clerk of the King's Closet, or Tutor in grammar to the Prince, and who attend to that service and do not tarry elsewhere under pretence thereof; Further, the King's business freely offered or required, ill-health, proctorship, or the execution of the business of Our Church, forcible detention, or lastly the journeying in the name of Our Church to Parliament, convocation, or provincial Council, the sojourning there, and the return therefrom. If so be that by reason of any of these

[1] By 3 and 4 Vict., cap. 113, the term of residence to be kept by the Dean is fixed at eight months at the least in each year.

[2] To this must be added the sessions of the Church Assembly and Committees thereof and of Convocation. [Decision of the Visitor, January 8, 1925.]

ab eodem. Quod si ob aliquod istorum Impedimentorum, ipsum ab Ecclesia nostra ita abesse necessario contingat, in omnibus tamen Commodis et fructibus a dicta Ecclesia percipiendis pro praesenti haberi volumus, modo causam absentiae suae (cum domum redierit) coram Capitulo probauerit. Quod si ob alias causas tamdiu abfuerit,[1] vt per nonaginta dies quolibet anno in Ecclesia nostra non resideat modo quo supra, illum stipendio omni et diuidentijs quibuscunque istius anni pro rata temporis in nonaginta aequales portiones distribuenda(*sic*)carere volumus. Quod si nec per viginti vnum dies continuos resederit pro absente omnimodo haberi et nullius generis commodi ad Decanatum spectantis perceptione gaudere volumus; Et si qua forsan proficua anticipauerit, anno sequenti refundet. Statuimus etiam atque eius in Domino conscientiam oneramus, vt totum illum Canonem (qui est numero quadragesimus secundus)[2] quatenus ipsum concernit summopere obseruet, et ab alijs quantum in se erit vere et fideliter obseruari curet.

Impediments the Dean be thus absent of necessity from Our Church We will that in the taking of all Benefits and profits from the said Church he be regarded as present, provided that when he shall return home he shew good cause of his absence before the Chapter. But if for other causes he shall be absent so long as not to reside in Our Church ninety days in any year in the aforesaid manner We will that all his stipend and dividends for that year be divided into ninety equal parts and that he lose a proportion for the time of his absence. If again he shall not reside for one and twenty continuous days, We will that he be regarded as wholly absent and that he enjoy no kind of benefit pertaining to the Deanery; and if it should chance that he have taken profits beforehand, he shall pay them back the following year. We decree also and charge his conscience in the Lord, that in so far as it concerneth him he shall most zealously observe the whole Canon, which is the forty-second in number, and, so much as in him lieth, cause it to be by others truly and faithfully observed.

[1] The elaborate system of financial arrangements dependent on residence or absence, with fines for absence, is obsolete.

[2] Canon 42 requires 40 days' residence from a Dean, preaching, hospitality, and for himself to observe and require from others obedience to statutes and customs of their church and to the ecclesiastical statutes and constitutions.

9. *De obedientia Decano praestanda.*

CUM doceat diuus Paulus praepositis obediendum esse, volumus et mandamus, vt tam Canonici maiores quam minores et caeteri Ecclesiae nostrae ministri, omnes et singuli, ipsum Decanum caput suum et Ducem agnoscant, ipsumque reuereantur, et in omnibus rebus ac mandatis licitis et honestis, quae Statuta nostra concernunt, aut ad bonum regimen et statum Ecclesiae nostrae pertinent, ipsi Decano aut ipsius vicem obeunti, aut (illis absentibus) seniori secundum admissionem Canonico Domi praesenti pareant, obediant, adsistant et auxilientur.

9. *Of yielding obedience to the Dean.*

Forasmuch as S. Paul teacheth us the duty of obedience to them that are set over us, We will and command that the Canons both major and minor and the other ministers of Our Church, all and singular, shall acknowledge the Dean as their head and Chief and pay honour to him, and in all matters and commandments lawful and honest, which concern Our Statutes, or pertain to the good government and estate of Our Church, they shall render compliance, obedience, aid, and succour to the Dean or the person taking his place, or, in their absence, to the Canon senior in order of admission who is present at Home.

10. *De Qualitatibus Canonicorum.*

STATUIMUS et volumus vt quotiescunque contigerit aliquem Canonicorum praedictae Ecclesiae per mortem, resignationem, priuationem, cessionem, vel alio quouis modo ab Ecclesia nostra recedere, amoueri aut expelli, ille pro Canonico habeatur et acceptetur, quem Episcopus Winton qui pro tempore fuerit (ad cuius collationem Dignitates praedictae

10. *Of the Qualities of the Canons.*

WE decree and will that as often as it shall happen that any of the Canons of the aforesaid Church shall withdraw, be removed, or expelled from Our Church by death, resignation, deprivation, cession, or in any other wise soever, he shall be received and accepted as a Canon whom the Bishop of Winchester for the time being, to whose collation the aforesaid Dignities are adjudged

pertinere de iure dignoscuntur) canonice institutum, et sub Sigillo suo nominatum Decano et Capitulo installandum amandauerit.[1] Volumus tamen, vt nullus in Canonicum admittatur, qui non fuerit Sacerdos integrae famae, nec doctus modo et eruditus, sed qui doctrinae etiam titulo insignitus fuerit, hoc est Sacrae Theologiae Professor, Baccalaureusue, aut iuris Doctor aut artium Magister, aut denique iuris Baccalaureus. Volumus etiam vt nullus in Decanum aut Canonicum huius Ecclesiae admittatur, qui in aliqua alia Ecclesia Cathedrali seu Collegiata nostrae fundationis aut Collegiorum nostrorum de Windesora, aut Sancti Petri apud Westmonasterium Decanus aut Canonicus existit. Permittimus tamen tam nostris quam Reginae nostrae sacellanis domesticis (quos Ordinarios vocant) necnon Decano Sacelli, Eleemosynario primario, ac Informatori filij nostri Principis vt tametsi Decanatum aut Canonicatum in aliqua praedictarum Ecclesiarum nostrarum seu Collegiorum habeant, ad alterum nihilominus Canonicatum in hac Ecclesia admittantur. Ita tamen vt in omnibus nostris dictis

rightfully to belong, shall institute canonically, shall nominate under his Seal, and shall send to the Dean and Chapter to be installed. We will nevertheless that none be admitted as Canon, who is not a Priest of unblemished repute, and not only learned and erudite, but one who is also distinguished by a title of learning, that is to say a Doctor or a Bachelor of Divinity, or a Doctor of Law, or a Master of Arts, or lastly a Bachelor of Law. We will also that none be admitted as Dean or Canon of this Church who is Dean or Canon in any other Cathedral or Collegiate Church of Our foundation, or of Our Colleges of Windsor or of S. Peter's at Westminster. Howbeit We suffer the domestic chaplains called Ordinary, both of Ourself and of the Queen, the Dean of the Chapel, the High Almoner, and the Tutor of Our Son the Prince, even if they hold a Deanery or Canonry in one of our aforesaid Churches or Colleges to be admitted none the less to a second Canonry in this Church. Yet so that they never hold more than two Canonries in all Our said Churches. Furthermore We will that after Institution by the Bishop the Canon thus nominated and pre-

[1] By 3 and 4 Vict., cap. 113, twenty-four Honorary Canons may be nominated by the Bishop. These have no duties of residence. They are instituted and installed in the same manner as the Residentiary Canons. They are entitled to stalls and to take rank in Cathedral next after the Residentiary Canons. Chapter Order, May 8, 1844.

Ecclesijs plures quam duos Canonicatus nunquam habeant, Porro Canonicum sic nominatum et praesentatum post Episcopi Institutionem, volumus vt Decanus aut eius vicemgerens coram Canonicis praesentibus adsumat, admittat, atque installet.

sented shall be received, admitted, and installed by the Dean or his vice-gerent in the presence of the Canons who are in residence.

11. *De Juramento Canonicorum et eorum admissione et Installatione.*

Qui quidem ad hunc modum in Canonicum admissus coram Decano vel eius vicemgerente praesentibus alijs Canonicis in hanc formam iurabit. Ego N. N. qui in Canonicum huius Ecclesiae Cathedralis Sanctae Trinitatis Winton nominatus, electus et institutus sum (tactis Sacrosanctis Dei Evangelijs) iuro quod pro virili mea terras tenementa reditus, possessiones, iuraque et libertates atque priuilegia, caeterasque res vniuersas huius Ecclesiae seruabo, et seruari procurabo, omniaque et singula Statuta ac Ordinationes Regis Henrici octaui, Fundatoris nostri, prout a serenissimo Rege nostro Carolo eius nominis primo correcta explanata et confirmata sunt, firmissime (quatenus me ut huius Ecclesiae Canonicum concernunt) custodiam, et ab alijs (quantum in me fuerit) custodiri curabo, nec quod

11. *Of the Oath of the Canons and of their admission and Installation.*

He that is thus admitted as a Canon shall take an Oath before the Dean or his vice-gerent in the presence of the other Canons after this form :—I N. N., who have been nominated, chosen, and instituted as a Canon of this Cathedral Church of the Holy Trinity, Winchester, lay my hand upon God's Holy Gospels and swear that to the utmost of my power I will preserve and cause to be preserved the lands, tenements, rents, possessions, rights, liberties, privileges, and all other things belonging to this Church; and I will most steadfastly keep, and, as much as lieth in me will cause to be kept by others, so far as they concern me as Canon of this Church, the Statutes of King Henry the eighth our Founder, all and singular, according as they have been amended, explained, and confirmed by our most serene King Charles, first of that name; and I will not wittingly hinder

ad utilitatem et honorem huius Ecclesiae legitime fieri potest, sciens impediam, sed illius commodum procurabo et augebo. Praeterea obediens ero Decano et Capitulo in mandatis licitis et Canonicis. Secreta Capituli illicite non reuelabo, omnique dispensationi quae hoc meum Juramentum euacuare, eneruare, aut relaxare possit, prorsus renuntiabo, et in praesens renuntio. Et si ad aliquod Officium gerendum in Ecclesia praedicta vocatus electus et designatus fuero, illud obire et gnauiter pro viribus facere non detrectabo. Haec omnia et singula praestabo, sicut me Deus adiuvet et haec sancta Dei Euangelia.

His peractis Decanus vel eo absente Vicedecanus, seu senior (qui praesens erit) Praebendarius in Stallum Praebendae suae assignatum superpelliceo et Caputio gradui suo competente indutum eum inducat, dicendo. DOMINUS CUSTODIAT INTROITUM TUUM ET EXITUM TUUM EX HOC NUNC USQUE ET IN SAECULUM. Adhibebit deinceps hanc orationem. DEUS OMNIUM BONORUM PRINCIPIUM ET FINIS, MISERERE QUAESUMUS HUIC FAMULO TUO. N. N. QUEM NOSTRO DIGNATUS ES ASCRIBERE COLLEGIO ET FAC ILLUM TIBI TAM PIÈ IUGITER FAMULARI, VT POST DECURSUM PRAESENTIS VITAE STADIUM, TE DONANTE

what may lawfully be done for the benefit and honour of this Church, but will procure and increase the profit thereof. Furthermore I will be obedient to the Dean and Chapter in commands lawful and canonical. I will not disclose unlawfully the secrets of the Chapter, and I will henceforward renounce, and do now renounce, any dispensation which may void, weaken, or relax this my Oath. Moreover, if I shall be called, chosen, and appointed to discharge any Office in the aforesaid Church, I will not refuse to undertake the same, and to perform it vigorously according to my power. These promises all and singular I will fulfil, so help me God and these God's holy Gospels. This done the Dean, or in his absence the Vice-Dean, or the senior Prebendary present, shall lead him into the stall assigned to his Prebend, vested in a surplice and the Hood proper to his degree, saying, THE LORD PRESERVE THY COMING IN AND THY GOING OUT FROM THIS TIME FORTH FOR EVERMORE. Then shall he add this prayer, O GOD, WHO ART THE BEGINNING AND THE END OF ALL GOOD THINGS, HAVE MERCY, WE BESEECH THEE, ON THIS THY SERVANT N. N., WHOM THOU HAST VOUCHSAFED TO NUMBER WITHIN OUR COLLEGE, AND MAKE HIM ALWAYS TO SERVE THEE SO DEVOUTLY, THAT, WHEN THE COURSE OF THIS LIFE IS RUN, HE MAY RECEIVE AT THY HAND THE DESIRED

SPERATUM FUTURAE VITAE BRABIUM APPREHENDAT, PER CHRISTUM DOMINUM ET SERVATOREM NOSTRUM. AMEN.

REWARD OF THE LIFE TO COME; THROUGH CHRIST OUR LORD AND SAVIOUR. AMEN.

12. *De Residentia Canonicorum.*

QUANDOQUIDEM, membra a Capite procul seiungi non conuenit, quemadmodum Decanum ita etiam Canonicos domi suae Praebendariae,[1] et non conductitiae, nisi aliter ab Episcopo indultum fuerit, se continere et in Ecclesia nostra residere, et quolibet die Residentiae suae sacris in habitu gradui et choro competente interesse volumus,[2] nisi illos remoretur impedimentum legitimum. Illud quale sit Capitulo de Residentia Decani declarauimus, et non aliud.[3] Quod si ob aliquod istorum Impedimentorum, Canonicum aliquem abesse contingat, vt per infra praescriptos dies residere non possit, tamen commodis et fructibus ab Ecclesia nostra percipiendis pro praesente haberi volumus, modo causam absentiae cum domum redierit coram Decano aut Vicedecano et Canonicis praesentibus probauerit. Statuimus igitur singulos Canonicos

12. *Of the Residence of the Canons.*

Seeing that it is not convenient for members to be far removed from the Head, We will that the Canons, in like manner as the Dean, reside in Our Church and live not in hired houses but in those that pertain to their Prebends, unless leave be otherwise granted by the Bishop, and that on every day of their Residence they be present at divine service in habit proper to their degree and to the choir, unless they be hindered by lawful impediment. The nature of a lawful impediment, and no other, We have set forth in the Chapter *Of the Residence of the Dean.* If so be that by reason of one of these Impediments any Canon be absent, so that he cannot reside for the days appointed below, We will that in the taking of benefits and profits from Our Church he shall notwithstanding be regarded as present, provided that when he shall return home he shew good cause of absence before the Dean

[1] The prebendal lands being no longer the property of the Chapter this rule is obsolete: but the Canons are required to live in the Close. Cf. Stat. 20, p. 41.

[2] The Visitor, June 3, 1879, at the request of the Dean, interpreted this as requiring attendance only at one statutory service each day.

[3] Stat. 8, p. 20.

quolibet anno in hac Ecclesia Cathedrali nonaginta ad minus dies[1] (quorum viginti et unum continuos esse volumus) residere, in quibus familiam seorsim alant, talisque ratio per Decanum et Capitulum in generali Capitulo (mense Nouembris quotannis celebrando) ineatur, et anni cuiusque tempora ita inter se partiantur, ut quarta ad minimum Praebendariorum pars semper intra septum huius Ecclesiae personaliter resideat. Statuimus insuper ut vnusquisque Praebendariorum (nisi illi aliter hac in re ob causam aliquam grauem et urgentem, ab Episcopo Winton dispensatum fuerit) iuxta Canonem quadragesimum quartum Synodi London anno Domini 1603[2] post exactum suae residentiae terminum per Statuta haec nostra definitum ad Beneficia sua, vel vnum ex ijs, aut saltem ad aliquam aliam curam in qua ipsorum praesentia legibus requiritur (si quam habuerint) vna cum familijs quam primum conuolent, et debitis illic officijs perfungantur, pro quo quidem absentiae tempore omnia emolumenta capient quae etiam praesentibus solui debent, Ternos autem anni Officiarios videlicet

or Vice-Dean and the Canons present. We decree therefore that the several Canons reside in this Cathedral Church ninety days at the least in every year, whereof one and twenty to be continuous, in which they shall maintain a separate household, and that at the general Chapter, to be held yearly in the month of November, such a system be adopted by the Dean and Chapter, and the times of each year be so shared among them, that a fourth part at the least of the Prebendaries shall always in their own persons reside within the close of this Church. Furthermore We decree that each one of the Prebendaries, unless for some grave and urgent cause he have otherwise received dispensation in this behalf from the Bishop of Winchester, after the fulfilment of the term of residence defined by these Our Statutes, shall together with his household hasten forthwith to his Benefices, or to one of them, or at any rate to some other cure, if he have one, wherein his presence is by law required, and there perform his duties in accordance with the forty-fourth Canon of the Synod of London in the year of Our Lord 1603; and for this time of absence he shall receive all the emoluments

[1] By 3 and 4 Vict., cap. 113, the term of residence to be kept by each canon is fixed at three months at the least in each year.

[2] Prebendaries who are not residentiaries of a Cathedral are forbidden to be absent from their cures more than one month in the year.

Vicedecanum, Thesaurarium, ac Receptorem domi in Ecclesia nostra constanter residere volumus (nisi grauibus de causis per Decanum et Capitulum approbandis) ac per se, et non per Deputatos, Officia sua exequi. Praeterea Statuimus et volumus ut quoties Decanus aut Canonicorum (sic ut supra residentium) aliquis ad concionandum proficiscatur, infra quindecim Milliaria ab Ecclesia hac nostra, si vno integro die abfuerit, illius diei Emolumenta percipiet, perinde ac si domi mansisset, et precibus diuinis interfuisset. Quod si ultra quindecim milliaria, et infra viginti quatuor, a dicta nostra Ecclesia, concionaturus egrediatur, tunc si duobus integris diebus absens fuerit, eadem etiam emolumenta accipiet, quae ij, qui domi manent percipere solent. Hoc autem intra spacium viginti et vnius dierum in quibus solennior Residentia requiritur, nullo modo fieri permittimus. Quicunque vero Statutum Residentiae suae tempus stricte et religiose non perimpleuerint, similem omnino mulctam quae Decano non residenti assignata est, luent.

which are due for payment to those who are present. But We will that three annual Officers, namely the Vice-Dean, the Treasurer, and the Receiver, shall constantly reside in Our Church and perform their Duties in person and not by Deputies, except for grave causes to be approved by the Dean and Chapter. Moreover We will and decree that so often as the Dean or any of the Canons, resident as above, goeth to preach within fifteen Miles of this Our Church, if he be absent one whole day he shall receive the Emoluments of that day, just as if he had stayed at home and had been present at divine worship. And if he go out to preach more than fifteen and less than four and twenty miles from Our said Church, then if he be absent two whole days he shall receive the same emoluments which those who stay at home are wont to receive. Howbeit We in no wise suffer this to be done within the space of the one and twenty days in which the more formal Residence is required. Whoever fail to complete strictly and religiously the Statutory time of their Residence, shall pay a fine like in all respects to that which is appointed to the Dean if he fail to reside.

13. *De Loco Decani et Canonicorum in choro et alibi intra Praecinctum Ecclesiae.*

VT AUTEM omnis discordiarum occasio quae interdum vendicatione loci et alijs leuibus de causis oriri solet, in Ecclesia nostra penitus tollatur, volumus et statuimus, vt Decanus Stallum primum sibi habeat a dextra parte ad ingressum chori, et Vicedecanus a sinistra. Et vt vnusquisque Praebendariorum cuiuscunque fuerit gradus locum suum capessat hinc inde, secundum senioritatem suam et Installationem in dicta Ecclesia nostra, videlicet qui primus installatus fuerit sedebit Decano proximus a dextris, qui secundus Vicedecano proximus a sinistris, et omnes alij eodem modo et ordine, ut Deum optimum maximum vnanimi consensu laudent, et se inuicem mutua pace et charitate amplectantur. Quod autem de Choro dictum est ubique intra praecinctum Ecclesiae obseruari volumus, Archidiaconis tamen ultimas sedes, et ab ingressu Chori maxime remotas, hinc inde assignamus, siue Canonici fuerint siue non.[1]

13. *Of the Place of the Dean and Canons in the choir and elsewhere within the Precinct of the Church.*

TO THE END that occasion of quarrels, which is sometimes wont to arise by the claiming of place and from other slight causes, may be entirely removed in Our Church, We decree and will that the Dean shall have to himself the first Stall on the right side at the entry of the choir, and the Vice-Dean the first Stall on the left, and each one of the Prebendaries, of what degree soever he be, shall take his place on either hand according to his seniority of Installation in Our said Church, that is to say that he who was first installed shall sit next to the Dean on the right, he that was second next to the Vice-Dean on the left, and all the others in the same fashion and order, to the end that they may praise Almighty God with one mind and consent, and may embrace one another in mutual peace and charity. Further what is said of the Choir We will to be observed everywhere within the precinct of the Church. Howbeit We assign to the Archdeacons the last seats on either hand and furthest removed from the entry of the Choir, whether they be Canons or no.

[1] The easternmost seat on the south side had for many years been enjoyed by the Mayor. An injunction of Charles I, December 13, 1640, ordered that this should be

14. *De Concionibus in Ecclesia nostra habendis.*[1]

Quia lucerna pedibus nostris est verbum Dei, statuimus et volumus vt Decanus et Canonici nostri (immo per misericordiam Dei obsecramus) in verbo Dei opportune, et importune seminando sint seduli, cum alias tum praecipue in Ecclesia nostra Cathedrali, volumusque ut tam Decanus quam singuli Canonici singulis annis quater ad minus sermonem ad populum in Ecclesia praedicta Idiomate Anglicano, per se vel (si aduersa valetudine, vel aliter vt supra impediti fuerint) per alios idoneos faciant, idque diebus dominicis, semel scilicet inter natalem Domini nostri Iesu Christi, et Festum Annuntiationis Beatae Mariae Virginis, semel inter Festum Annuntiationis et

14. *Of Sermons to be preached in Our Church.*

Forasmuch as the word of God is a lantern unto our feet, We decree and will that Our Dean and Canons, nay we beseech them by the mercy of God to be diligent in season, out of season, in sowing the seed of God's word, both elsewhere and especially in Our Cathedral Church, and We will that both the Dean and the several Canons shall year by year either themselves or, if they be hindered by ill-health, or otherwise as above, by means of other suitable persons, preach to the people in the aforesaid Church four times at the least in the English Tongue, and this on the Lord's Day, namely once between the nativity of Our Lord Jesus Christ and the Feast of the Annunciation of the Blessed Virgin Mary, once between

restored to him, and other seats found for the Archdeacons of Winchester and Surrey. These were fixed by Chapter on December 23. The present places of these Archdeacons are, on the south and north respectively, the easternmost seat before the unbroken row of stalls. This arrangement dates at least from 1844, when a Chapter ordered and assigned the stalls on both sides to the east of the Archdeacons to the honorary Canons.

[1] It is uncertain when the afternoon lecture in the Cathedral was commenced. On July 7, 1673, it was ordered that the afternoon lecture should be given by the Dean and prebendaries in course, but in the year 1754 it was ordered that, from Lady-day next, the afternoon lectures on every Sunday following shall be supplied by the minor Canons in their turns, or in such manner as shall hereafter be settled by the Dean and Chapter, provided always that the person who performs the duty shall *bonâ fide* receive the full pay. The afternoon lectures continued to be supplied by the minor Canons until the year 1873, when a new arrangement was made with the minor Canons as to the persons appointed to deliver these lectures. They were finally abolished early in the present century. Their place may be considered to be taken by the sermons now preached every Sunday at 6.30.

Natalem Sancti Iohannis Baptistae, semel inter Natalem Sancti Iohannis et Festum Sancti Michaelis Archangeli, semel inter Festum Sancti Michaelis et natalem Domini nostri Iesu Christi, ita vt nullus totius anni dies Dominicus abeat absque concione. Statuimus insuper vt praeter has vices Decanus ipse diebus solennibus Paschae, Pentecostes, et natalis Domini hora matutina vsitata quotannis, in lingua vernacula per se, vel si legitime (ut supra declarauimus) impeditus fuerit, per eius vicem gerentem vel alium Canonicum qui vices eius supplere voluerit, in dicta Ecclesia concionetur. Quinetiam die Inaugurationis nostrae et Successorum nostrorum, necnon quinto Nouembris [1] (in memoria liberationis nostrae a detestanda illa proditione sulphurea) per Decanum vel vnum e Canonicis ad designationem Decani et Capituli, Concionem solennem quotannis haberi volumus. Festo verò Sanctae et Indiuiduae Trinitatis Archidiaconum qui titulum fert ciuitatis iuxta quam Ecclesia nostra sita est, Festo autem ascensionis Domini alterum qui titulum fert comitatus Surry per se vel per alium Canonicum concionari volumus, et ad hoc munus obeundum

the Feast of the Annunciation and the Nativity of S. John Baptist, once between the Nativity of S. John and the Feast of S. Michael the Archangel, once between the Feast of S. Michael and the nativity of Our Lord Jesus Christ; in such wise that no Lord's Day in the whole year go by without a sermon. We decree furthermore that besides these turns the Dean himself shall preach yearly in the mother tongue at the customary morning hour on the solemn days of Easter, Whitsunday, and Our Lord's nativity in the said Church, either in his own person, or if he shall be lawfully hindered, as we have set forth above, by his vice-gerent, or by another Canon who shall be willing to fulfil his duty. Moreover on the Accession Day of Us and Our Successors, and on the fifth of November in memory of our deliverance from the detestable gunpowder treason We will that a solemn Sermon be yearly preached by the Dean or by one of the Canons on the appointment of the Dean and Chapter. On the Feast of the Holy and Undivided Trinity We will that the Archdeacon who beareth the title of the city near to which Our Church is placed, and on the Feast of Our Lord's ascension the other who beareth the title of the county of Surrey

[1] This was abolished in consequence of 22 Vict., cap. 2.

Archidiaconos obligamus siue Canonici fuerint siue non.[1]

shall preach either in his own person or by another Canon, and We bind the Archdeacons to undertake this duty whether they be Canons or no.

15. *De Mensa Canonicorum.*[2]

STATUIMUS et volumus vt singuli Canonici residentes seorsim habitent cum familijs suis, et bona (quae ex nostra et Progenitorum nostrorum liberalitate perceperunt) in honestas impensas sic accommodent, ne aut diuerticula auaritiae causa quaesiuisse, aut in profusionem nimiam incidisse videantur. Si quis autem horum vitiorum altero notatus sit et diffamatus, per Decanum et Capitulum aut eo absente Vicedecanum et Capitulum corripiatur, et si ita visum fuerit mulcta arbitraria corrigatur. Porro si quis ex Canonicis sit qui praeter Ecclesiae Stipendia quadraginta libras annuas certi redditus, et ad eam summam (deductis oneribus) aestimati, non habeat aliunde, hunc ad familiam seorsim alendam cogi nolumus, sed ad mensam Decani, vel alicuius Canonici vel minorum Canonicorum intra Ecclesiae nostrae

15. *Of the Table of the Canons.*

WE decree and will that the several Canons in residence shall live apart with their households, and so bestow in honest outlay the good things which they have received by the liberality of Us and Our Forefathers, that they may not be seen either to have sought bypaths for avarice, or to have fallen into prodigality. But if any of them be marked with ill repute by reason of either of these faults let him be reproved by the Dean and Chapter, or in the Dean's absence by the Vice-Dean and Chapter, and, if it shall so seem good, let him be punished by a fine assessed at their discretion. Further, if there be any of the Canons who hath not from any other source beyond the Stipend of the Church forty pounds a year of fixed income, estimated at that sum after the deduction of charges, We will not that he be compelled to support a separate household, but

[1] By Order in Council, November 29, 1865, the Archdeaconry of Surrey was attached to a Canonry instead of to the Rectory of Farnham, but by 14 and 15 George V, no. 6, sect. 11, power is given to transfer the archidiaconal dignity from the cathedral church of Winchester to the cathedral church of the new bishopric. The Archdeaconry of Winchester is not annexed to a Canonry, but the Archdeacon has frequently been a Canon.

[2] See p. 6, n. 1.

ambitum permittimus (cum eorum consensu) hospitandi facultatem. Quod si huius conditionis plures fuerint poterunt apud sui ipsorum aliquem communem mensam sustinere, qui omnes sic in communi mensa conuiuentes pro uno tantum residente computabuntur, et ex communi diuidentia tantum percipient, quantum vnus eorum qui seorsim familiam alunt, alios vero omnes qui communem inter se mensam non habent, sed ad alienam mensam comedunt, Diuidentiae eius quae ex Decani et aliorum Canonicorum absentia accrescit, participes esse omnino prohibemus. Per diuidentiam vero hic intelligimus quicquid pecuniarum secundum receptam huius Ecclesiae consuetudinem vel inter Decanum et Canonicos, vel alios inferiores Ministros, in fine cuiusuis anni vel aliter in solennibus Capitulis aequaliter diuidi et distribui solet.

give him leave to board within the bounds of Our Church at the table of the Dean, or of any Canon, or of the minor Canons, with their consent. If there shall be more than one in this case, they may maintain a common table at the house of one of themselves, and all these thus living together at a common table shall be reckoned as only one resident, and from the common dividend they shall receive only so much as one of those who support separate households; and all the others, who have no common table among themselves but eat at another man's table, We forbid altogether to share in the Dividend which accrueth from the absence of the Dean and the other Canons. By the dividend We here understand whatever money is wont to be equally divided and apportioned between the Dean and Canons, or other inferior Ministers, at the end of any year or otherwise in solemn Chapters according to the accepted custom of this Church.

16. *De Stipendio Decani et Canonicorum.*

Novimus hospitalitatem Deo esse longe gratissimam, quam vt Decanus et Canonici nostrae Ecclesiae facilius exerceant, Statuimus et ordinamus vt Decanus recipiat singulis annis pro corpore Decanatus sui per manus The-

16. *Of the Stipend of the Dean and Canons.*

We know that hospitality is very highly pleasing to God, and to the intent that the Dean and Canons of Our Church may the more readily use it, We decree and ordain that the Dean receive every year for the body of his Deanery at the

saurarij quadraginta libras legitimae monetae Angliae, quilibet vero Canonicus recipiat singulis annis pro corpore suae Praebendae per manus Thesaurarij tredecim libras sex solidos et octo denarios legitimae monetae Angliae. Praeterea ordinamus et volumus vt Decanus pro singulis diebus, quibus (modo in capite de residentia Decani praescripto) vel integris matutinis vel sacrae synaxi, vel integris vespertinis officijs (insignibus choro et gradui suo conuenientibus indutus) intererit, ac etiam pro singulis diebus quibus per Statutorum nostrorum permissionem abfuerit, recipiat ab Ecclesia nostra octo solidos et nouem Denarios legitimae monetae Angliae. Haud secus statuimus et volumus vt quilibet Canonicus pro singulis diebus quibus integris matutinis, vel sacrae synaxi vel integris vespertinis officijs (insignibus choro et gradui conuenientibus indutus) intererit, Ac etiam pro singulis diebus illis quibus abfuerit per Statutorum nostrorum permissionem, recipiat ab Ecclesia nostra duodecim denarios legitimae monetae Anglicanae. Volumus autem vt singulis anni terminis, videlicet ad festum Sancti Michaelis, ad natalem Christi Servatoris, Ad Annunciationem Beatae Mariae Virginis, ad festum Sancti Iohan-

hands of the Treasurer forty pounds lawful money of England, and that each Canon receive every year for the body of his Prebend at the hands of the Treasurer thirteen pounds six shillings and eightpence lawful money of England. Moreover We will and ordain that the Dean receive from Our Church eight shillings and Ninepence lawful money of England for every day, in which, after the manner prescribed in the chapter *Of the Residence of the Dean*, he shall be present at the whole Morning Prayer, or Holy Communion, or the whole Evening Prayer habited in robes proper to the choir and to his degree, and also for every day, in which he shall be absent by permission of Our Statutes. Likewise We will and decree that each Canon receive from Our Church twelve pence of lawful English money for every day in which he shall take part in the whole Morning Prayer, or Holy Communion, or the whole Evening Prayer, habited in robes proper to the choir and to his degree, and also for those several days on which he shall be absent by permission of Our Statutes. Further We will that at the several terms of the year, that is to say at the feast of S. Michael, at the nativity of Christ Our Saviour, at the Annunciation of the Blessed Virgin Mary, and at the feast of S. John Baptist, all the stipends

nis Baptistae stipendia omnia et quotidianae hae quae vocantur distributiones, tam Decano et Canonicis, quam stipendia alijs Ministris omnibus sine mora numerentur et soluantur, praeter pecunias illas quae Ministris pro mensa et Communiis singulis mensibus numerari debent, et praeter illam pecuniam quae quotannis accrescit ex absentia Decani et Canonicorum et inter praesentes diuidenda est, cuius quidem pecuniae summa sic colligenda est. Praecentor (qui pro tempore fuerit) notet fideliter dies, quibus absunt Decanus et Canonici, et Decano pro singulis diebus absentiae suae a precibus auferantur octo solidi et nouem denarii, cuilibet Canonico pro singulis diebus absentiae suae auferantur duodecim denarij et penes Thesaurarium detineantur. Atque haec summa sic ex Decani et Canonicorum absentia accrescens, in fine anni, id est in Festo Sancti Michaelis, congrua distributione inter Decanum residentem et Praebendarios residentes diuidatur. Quos autem residentes dicimus satis antea declarauimus in Capitibus scilicet de Residentia Decani et Canonicorum. Ex ipsa autem diuidentia sicut et ex alia quauis diuidentia Communi volumus Decanum duplum accipere, hoc est si Canonicus

and the quotidian portions, as they are called, be reckoned and paid without delay to the Dean and Canons as well as the stipends to all the other Ministers, besides those moneys which must be paid every month for table and Commons to the Ministers, and besides that money which yearly accrueth from the absence of the Dean and Canons and must be divided among those present, of which money the sum is to be gathered in this wise. The Precentor for the time being must faithfully mark the days on which the Dean and Canons are absent, and for the several days of his absence from prayer eight shillings and ninepence must be taken from the Dean, and from each Canon for the several days of his absence twelve pence must be taken and kept in the Treasurer's hand. This sum thus accruing from the absence of the Dean and Canons must be divided in fitting apportionment at the end of the year, that is at the Feast of S. Michael, between the Dean, if resident, and the Prebendaries who are resident. Those whom We call resident We have already sufficiently set forth above, namely in the Chapters of the Residence of the Dean and Canons. Of the actual dividend, as also of any other Common dividend, We will that the Dean receive a double portion, that is, if a resident Canon

residens pro portione sua recipiat ex diuidentia octo denarios, Decanus recipiat sexdecim denarios. Mutuam autem harum diuidentiarum (quae vulgo vocantur perditiones) inter Decanum et Canonicos vel alios quoscunque remissionem seu condonationem, vel si quid aliud tale ad eludendum huius Statuti vim a quoquam callide excogitari contingat, id qualecunque sit sub paena periurij prohibemus.

receive for his share of the dividend eight pence, the Dean must receive sixteen pence. We forbid under pain of perjury the mutual surrender or excusing of these dividends, commonly called perditions, between the Dean and Canons, or any other like practice which may be cunningly devised by any to elude the force of this Statute.

17. *De Electione Officiariorum.*

Decanus et Praebendarij meminerint se ad instar corporis coniunctos esse, cuius rei admonitu volumus et mandamus vt in commune pio affectu consulant. Ita tamen ut praecipiendi potestas vnius Decani sit, aut eo absente Vicedecani, vel utroque absente Senioris Residentis, modesta autem admonitio ad omnes etiam Canonicos praesentes pertineat, ac in suo cuique officio prudens increpatio incumbat. Ergo Decanus aut eo legitime impedito et absente, Vicedecanus, singulis annis conuocatis Canonicis xxv^to^ Nouembris cum consensu Capituli eligat et constituat hos ex Canonicis Officiarios, videlicet Vicedecanum,[1] Receptorem et Thesaurarium quos diligenter resi-

17. *Of the Election of Officers.*

The Dean and Prebendaries must remember that they are joined together after the fashion of a body, and with this reminder We will and command that they consult for their common good in brotherly love. Howbeit the power of direction must belong to the Dean alone, or in his absence to the Vice-Dean, or in the absence of both to the Senior Resident. Yet moderate admonition must pertain to all the Canons also when present, and the duty of prudent rebuke must fall to the lot of each in the exercise of his own office. Every year therefore the Dean, or, if he be lawfully hindered and absent, the Vice-Dean, after the Canons have been called together on the 25th of November, shall elect and appoint these Officers

[1] The Canon in residence for the time being now acts as Vice-Dean.

dere volumus, et munia sibi concredita fideliter obire ; recusantes autem officium sibi delatum (sine causa quae eligentibus probabitur) volumus omnia illius anni Emolumenta quae vel per Praebendam, vel aliter accrescere debent, penitus amittere. Ad hanc autem Officiariorum electionem Decanum et Canonicos omnes (cessantibus quae antea capitibus scilicet de residentia Decani et Canonicorum numerauimus impedimentis) in dicta Ecclesia nostra conuenire et praesentes esse volumus per se et non per procuratores, alioquin quotquot eo tempore abfuerint tota illa pecuniae summa quam anno sequenti pro corpore Praebendae recepturi essent omnino carebunt.

from among the Canons with the consent of the Chapter, namely the Vice-Dean, Receiver and Treasurer; whom We will diligently to reside and faithfully perform the duties entrusted to them. Should they however refuse the office conferred upon them without a cause which shall be approved by those who choose them, We will that they utterly lose all the Emoluments of that year which must accrue either by the Prebend or otherwise.

Moreover We will that the impediments which We have recounted above, namely in the Chapters of the residence of the Dean and Canons, be disallowed, and that for this election of Officers the Dean and all the Canons assemble and be present in Our said Church in their own persons and not by proctors; otherwise as many as are absent at that time shall wholly forfeit all that sum of money which they would have received for the body of the Prebend in the following year.

18. *De Officio Vicedecani.*

Statuimus et volumus vt Vicedecanus qui pro tempore fuerit, Canonicis et omnibus Ecclesiae nostrae Ministris, Decano absente, vel Decanatu vacante, praesit ac prospiciat, eosque in ordine contineat, et quaecunque fieri deberent per Decanum praesentem

18. *Of the Office of Vice-Dean.*

We decree and will that if the Dean be absent, or the Deanery be vacant, the Vice-Dean for the time being shall preside and watch over the Canons and all Ministers of Our Church and keep them in place. As touching the business and governance of the Church, he shall well

quod ad Ecclesiae negotia et regimen pertinet (exceptis illis quae vt in Officio Decani et alibi declarauimus, specialem consensum Decani aut Procuratoris eius requirunt) ipso absente vel ipsius officio vacante bene et fideliter faciet et administrabit. Nulla tamen ratione permittimus (Decanatu vacante) Vicedecano et Capitulo Sigillum commune ullis scriptis apponere, propter ulla negotia, nisi quorum dilatio damnosa erit, et in praeiudicium Jurium nostrae huius Ecclesiae, quae an talia sint iudicio Episcopi Winton referenda erunt. Hic etiam Decano praesenti tam in choro quam alibi proximus erit, caeterisque eminentior et proinde in negotijs Ecclesiae nostrae alijs diligentior et circumspectior, vt vnus cum Decano Paterfamilias esse videatur. Praeterea volumus vt Decanatu vacante, vel si Decanum ab Officio suspendi contigerit, Vicedecanus habeat integram et plenam authoritatem in omnibus Ecclesiam nostram regendi ac gubernandi, atque omnia (exceptis praeexceptis) faciendi, perinde atque ipsi Decano per Statuta nostra datur et conceditur, donec Decanus ille restituatur, vel nouus Decanus electus et surrogatus fuerit, volumus autem stricteque prohibemus ne Decanus aut Vicedecanus

and faithfully perform and discharge in the absence of the Dean or during the vacancy of his Office all things that should be performed by the Dean, were he present, those excepted which, as We have set forth in the Chapter *Of the Office of Dean* and elsewhere, demand the special consent of the Dean or of his Proctor. Howbeit during the vacancy of the Deanery We in no wise suffer the Vice-Dean and Chapter to set the common Seal to any instruments for any business, save only such as the delay thereof will be hurtful and to the prejudice of the Rights of this Our Church, the which, whether they so be, must be referred to the judgement of the Bishop of Winchester. When the Dean is present he shall also be next after him both in the choir and elsewhere, and more eminent than the rest, and likewise in the business of Our Church more diligent and circumspect than the others, so that he may seem to be one Head of the house together with the Dean. Furthermore during a vacancy of the Deanery, or if it should so happen that the Dean be suspended from his Office, until such time as the Dean be restored or a new Dean elected and set in his place, We will that the Vice-Dean have full and complete authority of ruling and governing Our Church in all things and, except what We have before

simul absint ab hac nostra Ecclesia nisi ex causa urgentissima, atque ad haec omnia fideliter praestanda coram his qui ad hoc Officium ipsum elegerunt, tactis Evangelijs fidem dabit.

excepted, of performing all things in the same way as is given and permitted to the Dean himself by Our Statutes. Again Our will is straitly to forbid that the Dean and Vice-Dean be absent at one time from Our Church save for the most urgent cause, and to the faithful discharge of all these duties the Vice-Dean shall take oath, laying his hand upon the Gospels, in the presence of those who have chosen him for this office.

19. *De Officio Receptoris.*[1]

Statuimus vt qui ad Officium Receptoris assumitur, omnes pecunias et redditus terrarum et tenementorum, Praediorum et Ecclesiarum et debita omnia ad Ecclesiam nostram pertinentia colligat et recipiat, eaque omnia (quamprimum commode poterit) Thesaurario qui pro tempore fuerit, fideliter tradat, et non alij cuicunque personae. Receptoris etiam cura erit omnibus dictae Ecclesiae bonis (praesertim externis) diligenter prospicere, aedi-

19. *Of the Office of Receiver.*

We decree that he who is taken to the Office of Receiver shall collect and receive all moneys and rents of lands, tenements, Farms, and Churches, and all dues pertaining to Our Church, and shall deliver them faithfully, as soon as he conveniently may, to the Treasurer for the time being, and to no other person whomsoever. Also it shall be the care of the Receiver diligently to watch over all the goods of the said Church especially abroad, and buildings abroad that fall into decay, and to

[1] At the present time the duties of the Receiver are divided between the Treasurer and the Chapter clerk. The books are kept by the Chapter clerk, but the Treasurer has access to them at any time. He holds the Receiver's key of the seal and decides as to the taking of legal proceedings for the recovery of tithe. All money as collected is paid into the account of the Dean and Chapter, which is under the control of the Treasurer, subject to any instructions given by the Dean and Chapter. Though the Chapter clerk is called Receiver in the deed of appointment the duties which the Statutes assign to the Receiver are performed by the Treasurer and only by the Chapter clerk acting under his direction.

ficiorumque externorum ruinis, et necessarijs reparationibus opportune succurrere, nisi id muneris alteri Praebendariorum per Decanum et Capitulum durante eorum bene placito committatur. Ad hunc etiam pertinebit ea omnia facere, quae ipsi in Capitibus de visitatione et dimissione terrarum, de Residentia Canonicorum, et de Electione Officiariorum aut alibi praescribuntur. Atque ad haec fideliter et diligenter praestanda (coram his qui ipsum elegerunt) tactis sacrosanctis Evangelijs Juramento sese obstringet.

rescue them in season with needful repairs, unless this duty be entrusted to another of the Prebendaries by the Dean and Chapter during their pleasure. It shall also pertain to him to do all those things which are appointed to him in the Chapters *Of the visitation and letting of lands*, *Of the Residence of the Canons*, and *Of the Election of Officers*, or elsewhere. And to the faithful and diligent discharge of these duties he shall bind himself by an Oath, laying his hand upon the holy Gospels in the presence of those who have chosen him.

20. *De Officio Thesaurarij.*

Statuimus et ordinamus vt Thesaurarius qui pro tempore fuerit stipendia omnia prout in Statutis nostris assignantur tempore suo numeret et soluat, tam illa quae singulis mensibus Ministris Chori et alijs soluenda sunt, quam illa quae singulis anni terminis omnibus sunt numeranda, et illa etiam quae sub anni exitum pro diuidentia sunt soluenda. Ad hunc pertinebit sartam tectam templi fabricam facere, et domus omnium ministrorum Ecclesiae nostrae (praeterquam Decani et Canonicorum) cum consilio et assignatione Decani aut eo absente Vicedecani, resarcire, et restaurare quoties illarum necessitas postulauerit. Et quo ruinis opportune

20. *Of the Office of Treasurer.*

We decree and ordain that the Treasurer for the time being shall reckon and pay in their season all stipends according as they are allotted in Our Statutes, both those which are to be paid monthly to the Ministers of the Choir and others, and those which are to be paid terminally to all, and those which are to be paid as dividend at the end of the year. It shall pertain to him to keep the fabric of the Cathedral in good repair, and with the counsel and instruction of the Dean, or in his absence the Vice-Dean, to repair and restore, as often as their needs shall require, the houses of all the ministers of Our Church except of the Dean and Canons. In order timely to meet

occurratur, volumus vt singulis annis hyeme exacta tempore quadragesimae Thesaurarius singulas templi partes, aliaque aedificia intra septum huius Ecclesiae sita obeat; quo, quid aut non sartum tectum cariem contraxerit, male materiatum fuerit, aut ruinam minitetur, quam celerrime et ante Festum Sancti Michaelis sequentis reficiatur, et restauretur. Domus autem nullas infra coemiterij ambitum fieri permittimus, quod si quae impia aliquorum auaritia extructae fuerint, eas omnes quamprimum poterint tolli, nullasque earum in posterum sub ullo praetextu dimissiones fieri iubemus. Huius etiam Officij erit, quicquid ad templi et Chori ornatum necessario pertinebit, prouidere, materiem praeterea et lignum aedificationi et reparationi aptum, diligenter seruandum curabit, Decani autem et Canonicorum aedificijs hactenus prospiciet, vt si moniti non resarciant, ipse illorum stipendio et sumptibus necessaria emat et resarcienda curet. Porro vt Canonicorum aedes melius diligentiusque in posterum reparentur, statuimus vt Canonicus de nouo electus et admissus in demortui aut resignantis aut quouis modo cedentis aedes succedat, easque cum horto et stabulo et alijs commoditatibus ad dictas aedes pertinentibus sibi

decay, We will that every year when winter is past the Treasurer shall visit in the season of Lent every part of the Cathedral, and the other buildings within the close of this Church, to the intent that right speedily and before the Feast of S. Michael following may be renewed and restored whatever is in ill repair, hath contracted rot, is poorly timbered, or threateneth decay. We suffer no houses to be built within the circuit of the cemetery, and if by the wicked greed of some persons any should have been erected, we order them all to be removed as soon as may be, and no leases thereof to be made hereafter under any pretence. It shall also belong to the Office of the Treasurer to provide whatever shall necessarily pertain to the adornment of the cathedral and Choir; moreover he shall see to the storing of stuff and timber fit for building and repairs, and shall thus far keep watch over the buildings of the Dean and Canons, that if they repair them not at his warning he shall himself buy what is needful and cause them to be repaired at their cost and expense. Further, that the houses of the Canons may hereafter be the better and more diligently maintained, We decree that a newly elected and admitted Canon shall succeed to the house of him who is deceased, or resigneth, or retireth

habeat et possideat,[1] et in ijsdem quamdiu in Ecclesia moretur, habitet et familiam alat. Curam denique habebit Thesaurarius sacrarij, vasorum, et vestium sacrarum, ac munimentorum omnium. Hunc etiam volumus stricte et constanter residere, nisi aliquod impedimentum habuerit per Decanum et Capitulum approbandum. Quae omnia sese fideliter et diligenter obseruaturum (tactis sacrosanctis Dei Evangelijs coram his qui ipsum elegerunt) iurabit.

in any manner, and shall hold and occupy the same together with the garden, stable, and other conveniences belonging to the said house, and shall dwell, and support his household therein as long as he remaineth in the Church. Lastly the Treasurer shall have charge of the sacristy, vessels, sacred vestments, and all muniments. We will also that he reside straitly and constantly, unless he have some impediment to be approved by the Dean and Chapter. And to the effect that he will faithfully and diligently observe all these things he shall swear, laying his hand upon God's holy Gospels in the presence of those who have chosen him.

21. *De Qualitatibus, electione, et admissione minorum Canonicorum et Clericorum &c.*

Quia in hac nostra Ecclesia hymnis psalmis et perpetuis orationibus Deum ante omnia celebrandum decreuimus, Statuimus

21. *Of the Qualities, election, and admission of minor Canons and Clerks etc.*

Forasmuch as We have determined that God must be honoured before all things by hymns, psalms, and unceasing prayers in this Our

[1] In the year 1670 a new Statute was made by the authority of the Crown, providing that, upon the vacancy of any Prebend, it shall be lawful for the remaining Prebendaries, according to their respective seniority, to elect or refuse the house of the Prebend so vacant, and also the house or houses of such Prebendaries as shall happen to be vacant upon such election or elections: providing also that the repairing of the houses of the Dean and Prebendaries respectively for the time to come, and for ever hereafter shall be done and reformed upon the publick stock and at the common charge of the said Church (under such regulations as shall be made by the Dean and Chapter, and confirmed by the Visitor); and that from henceforth the Dean, for the time being, and each single Prebendary, shall be discharged from any suit or molestation by reason of want of reparations. And all suits for dilapidations shall be commenced and pursued against the whole body of the Dean and Chapter, and not against any particular Dean or Prebendary.

et volumus vt tam illi sex Sacerdotes quos minores Canonicos vocamus, necnon Diaconus et Substitutus, vna cum Magistro Choristarum atque Organista quam decem clerici laici (quos omnes ad Dei laudes in Ecclesiae nostrae choro assidue decantandas constituimus) sint quantum fieri possit, eruditi, famae bonae et conuersationis honestae, denique cantando periti, id quod constare volumus iudicio eorum qui in eadem Ecclesia artem musicam probe callent. Eligentur autem cum loca ipsorum vacauerint, per Decanum et Capitulum, aut eo absente et consentiente per Vicedecanum et Capitulum. Porro in ipsa sua admissione huiusmodi Juramentum praestabunt.

Church, We decree and will that so far as may be the six Priests whom we call minor Canons, the Deacon also and the Substitute, together with the Master of the Choristers and the Organist, as well as the ten lay clerks, all of whom We establish for the continual singing of the praises of God in the choir of Our Church, shall be learned, of good report, and honest conversation, and furthermore expert in singing, the which We will to be certified by the judgement of those in the same Church who are well skilled in the art of musick. When their posts are vacant, they shall be chosen by the Dean and Chapter, or if the Dean be away and assent thereto, by the Vice-Dean and Chapter. Furthermore at their actual admission they shall take upon them an Oath as followeth.

22. *Iuramentum Ministrorum.*

Ego. N. N. Ecclesiae Cathedralis Sanctae Trinitatis Winton in Ministrum electus, Juro me nihil soluisse promisisse vel soluturum esse directe vel indirecte pro acquisitione huius loci vel muneris ; Et insuper quod quamdiu in hac Ecclesia morabor omnes ordinationes et Statuta Regis Henrici 8^{vi} Fundatoris nostri prout a serenissimo Rege Carolo eius nominis primo, magnae Britanniae Franciae et Hiberniae

22. *The Oath of the Ministers.*

I N. N., chosen to be a Minister of the Cathedral Church of the Holy Trinity in Winchester, do Swear that neither directly nor indirectly have I paid or promised, nor will I pay anything for acquiring this post or duty. Furthermore so long as I remain in this Church I will keep inviolate to the utmost of my power, so far as they concern me, all the ordinances and Statutes of King Henry the eighth our Founder, according as they have been amended,

Regè, Fidei Defensore &c: correcta, explanata, et stabilita sunt, quatenus me concernunt, pro virili mea inuiolabiliter obseruabo. Adhaec Decano et Canonicis debitam obedientiam ac reuerentiam exhibebo, denique commodum et honorem huius Ecclesiae diligenter procurabo, sicut me Deus adiuuet, et haec sancta Dei Evangelia. Quod quidem Juramentum in admissione sua praestare volumus singulos Ecclesiae nostrae Ministros.

explained, and stablished by the most serene King Charles, first of that name, of Great Britain, France, and Ireland King, Defender of the Faith etc. Besides, I will maintain due obedience and respect to the Dean and Canons. Lastly I will diligently seek the benefit and honour of this Church, so help me God and these God's holy Gospels. We will that the several Ministers of Our Church shall take this Oath upon them at their admission.

23. *De Residentia Ministrorum.*

Ordinamus et volumus, vt minorum Canonicorum, Clericorum caeterorumque omnium in Ecclesia nostra ministrantium residentia sit perpetua. Nemini enim licebit integrum diem, aut noctem integram ab Ecclesia nostra abesse, nisi potestate prius impetrata vel a Decano, vel eo absente Vicedecano, vel vtroque absente a seniore Praebendario domi praesente, quisquis autem contrarium fecerit per Decanum, aut eo absente Vicedecanum, aut vtroque absente per seniorem Praebendarium arbitraria mulcta puniatur. Quod si quis eorum ab Ecclesia nostra discesserit (non ante praemonito per tres menses Decano, vel eo absente Vicedecano, ad quod praestandum iuramenti vir-

23. *Of the Residence of the Ministers.*

We ordain and will that the residence of minor Canons, Clerks, and all the others who minister in Our Church shall be unceasing. For it shall be lawful for none to be absent from Our Church a whole day or a whole night, unless he have before obtained leave either from the Dean, or in his absence from the Vice-Dean, or in the absence of both from the senior Prebendary present at home. Whosoever shall act contrary to this must be punished by a fine at discretion by the Dean, or in his absence the Vice-Dean, or in the absence of both by the senior Prebendary. If any of them should depart from Our Church not having given warning to the Dean, or in his absence to the Vice-Dean, three months before, to the performance

tute tenetur) trium mensium stipendio eum carere volumus, aut saltem tota ea stipendij parte quam tempore discessus sui non receperit. Quisquis etiam minorum Canonicorum aut Clericorum abfuerit vel a matutinis, vel a litanijs, vel precibus ad sacram mensam dicendis, vel vespertinis, si dies sit profestus, uno denario, si dominicus sit aut festus dies duobus denarijs mulctabitur, qui vero tarde venerit qualicunque die fuerit vnius denarij mulctam soluet toties quoties, Tardos autem venire dicimus qui precibus matutinis post psalmum (Venite, exultemus) vespertinis, qui post psalmum primum finitum venerint. Quisquis vero in choro iniunctum sibi officium per Praecentorem obire contempserit, perdet duos denarios, et si contumax fuerit ad arbitrium Decani et Capituli punietur. Quod si eorum aliquis minus reuerenter se gesserit, aut mutuo cum alijs colloquio publicas preces et lectiones minus attente curauerit, aut liturgiam communem ab Ecclesia sancitam secum in Choro non habuerit, eum tanquam absentem a Praecentore notari volumus et mulctari. Clericorum vero mulcta arbitrio Decani et maioris partis Canonicorum decernetur, quorum decreto stabunt Clerici. Summa autem deperdita per absentes in

of which he is held by virtue of his oath, We will that he forfeit three months' stipend, or at the least all that part of his stipend which he hath not received at the time of his departure. Also whosoever of the minor Canons or Clerks shall be absent either from Morning Prayer, or from Litanies, or prayers to be said at the holy table, or from Evening Prayer, shall be fined one penny, if it be an ordinary day, two pence if it be the Lord's Day or a feast day. Moreover he that shall come tardily, what kind soever of day it be, shall for every time pay a fine of one penny. We call them Tardy who at Morning Prayer come after the psalm *Venite, exultemus* is ended, at Evening Prayer after the ending of the first psalm. Whosoever in the choir shall disdain to fulfil a duty enjoined upon him by the Precentor shall lose two pence, and if he be obstinate he shall be punished at the discretion of the Dean and Chapter. If again any one of them order himself with scant reverence, or pay scant heed to the common prayers and lessons by reason of mutual converse with others, or have not with him in the Choir the common liturgy appointed by the Church, We will that he be marked as absent by the Precentor and fined. The fine of the Clerks shall be decided at the discretion of the Dean and the more part of the

fine termini cuiuslibet inter praesentes aequa distributione diuidetur, iuxta numerum dierum quibus praesentes fuerunt, vt qui pluribus diebus praesentes fuerint, plus diuidentiae recipiant, qui vero paucioribus minus; Quoties autem ex integro numero minorum Canonicorum et Clericorum decem ad minimum diuinis Officijs siue matutinis siue vespertinis, ante finitos Psalmos non interesse continget, singulos absentes (nisi qui absentiae suae causam Decano aut eo absente Vicedecano approbauerint) extraordinaria duodecim denariorum mulcta puniri volumus. Quae summa arbitrio Decani et Capituli, aut eo absente Vicedecani et Capituli, inter praesentes et diligentiores qualibet quindena distribuetur. Quicunque vero e choro ante peracta Sacra sine venia discesserint, eos pro absentibus reputari iubemus et puniri. Quod autem de minoribus Canonicis et Clericis dictum est, de Diacono etiam et Substituto intelligi volumus. Porro autem vt minores Canonici et Ecclesiae nostrae Presbyteri (necnon Diaconus) ministerijs suis diligentius inseruiant, vnico tantum (cum dictis suis in Ecclesia nostra servitijs) ecclesiastico beneficio gaudendi, licentiam damus; modo beneficium huius modi non ultra viginti quatuor milliaria a

Canons, and the Clerks shall abide by their decision. Moreover the sum lost by those who are absent shall be divided at the end of each term by fair apportionment among those that are present according to the number of days on which they have been present, in such wise that they shall receive more of the dividend who have been present on more days, but they of the fewer days shall receive less. Again, as often as it shall happen that of the full number of minor Canons and Clerks ten at the least fail to take their part in the divine Offices, whether of Morning or Evening Prayer before the ending of the Psalms, We will that the several absentees be punished by an extraordinary fine of twelve pence, save those who shall shew good cause of their absence to the Dean, or in his absence to the Vice-Dean. This sum at the discretion of the Dean and Chapter, or in the Dean's absence of the Vice-Dean and Chapter, shall be apportioned each fortnight among them that are present and more diligent. Whosoever shall depart from the choir without leave before Divine Service is ended, We bid that these shall be regarded as absent and punished. What has been said of the minor Canons and Clerks We will to be understood of the Deacon also and the Substitute. Furthermore to the intent that the

Ciuitate Winton distet,[1] a quo beneficio eos abesse permittimus quamdiu in Ecclesia nostra Cathedrali ministrabunt, non obstantibus quibuscunque Regni nostri Statutis in ea parte editis, prouiso tamen quod dictorum beneficiorum Ecclesiae diuinis interim non fraudentur obsequijs, eorum cura, et impensis suppeditandis.

minor Canons and Presbyters of Our Church, and the Deacon also, may the more diligently serve in their ministry, We give them licence to enjoy one ecclesiastical benefice and no more along with their service in Our Church; if only such benefice be not distant more than four and twenty miles from the City of Winchester, and We suffer them to be absent from this benefice, so long as they shall minister in Our Cathedral Church, the Statutes of Our Realm put forth in this behalf notwithstanding; provided nevertheless that the Churches of the said benefices be not meantime defrauded of divine worship to be supplied at their charge and expense.

[1] By Act of 3 and 4 Vict., cap. 113, no minor Canon can hold, with his minor Canonry, a benefice distant more than six miles from the Cathedral.

By the alterations of the statutes authorized by 3 and 4 Vict., cap. 113, to be made by the Chapter, and confirmed by the Visitor December 17, 1840, the following statute was drawn up:—The existing claim of the minor Canons after ten years' service to certain benefices, enumerated in the letters patent of Geo. 3, is extended to all the livings in the disposal of the Dean and Chapter: except, in conformity to a clause in the sixth chapter of the Statutes of the said Church, the person so claiming shall be judged by the Dean and Chapter of the said Church for the time being, unfit for such a cure, anything in the said Statutes, and particularly in the sixth and twenty-third chapters thereof, to the contrary in any wise notwithstanding. Any minor Canon may further be appointed, but without claim of right to such appointment, to any living in the gift of the Dean and Chapter after a service of five years.

No minor Canon appointed after December, 1840, is permitted to accept or hold, together with his minor Canonry, any benefice, or other Clerical Preferment, Stipendiary, Chaplaincy, or Curacy; and by the acceptance of any such benefice or preferment, Stipendiary, Chaplaincy, or Curacy by any minor Canon, his minor Canonry shall become, *ipso facto*, void.

By 3 and 4 Vict., cap. 113, the Dean and Chapter are restricted in their patronage; and are to present to a vacant benefice a member of the Chapter, one of the Archdeacons of the Diocese, an honorary Canon, or a Clergyman who has been five years minor Canon, Incumbent, or Curate in the same Diocese, or public Tutor in either Oxford or Cambridge.

24. *De Praecentore et eius officio.*

STATUIMUS et ordinamus, vt ex minoribus Canonicis unus aetate maturior et moribus et eruditione insignior, per Decanum et Capitulum aut eo absente et consentiente, per Vicedecanum et Capitulum, in Praecentorem eligatur: Cuius officium erit psallentes in Ecclesia cum decoro moderari, et voce alijs praecinere, et veluti Dux esse, ne vlla inter cantandum dissonantia oriatur; negligentes ad cantandum excitare, tumultuantes et per chorum discurrentes modeste arguere, et sedare. Huic parebunt (quod ad negotia chori attinet) omnes minores Canonici et clerici, caeterique ad canendum chorum ingredientes, quicquid ille legendum aut canendum praescripserit, prompte parere debent. Praeterea absque ullo dolo malo notabit absentiam a diuinis officijs tam Decani et Canonicorum, quam omnium in choro ministrantium, quas absentias qualibet quindena in domo capitulari coram Decano et Canonicis praesentibus fideliter referet. Si quis autem minorum Canonicorum aut Clericorum causam absentiae suae afferat, valere debet, si per Decanum, aut eo absente Vicedecanum, aut vtroque absente, seniorem Praebendarium domi praesentem approbetur.

24. *Of the Precentor and his office.*

WE decree and ordain that of the minor Canons one riper in years than the rest and distinguished above them by manners and learning be chosen as Precentor by the Dean and Chapter, or if the Dean be away and assent thereto, by the Vice-Dean and Chapter. It shall be his duty decently to conduct those who chant in the Church, to lead the rest with his voice, and to be in a manner the Chief, lest any discord arise in the singing; to rouse the careless to sing, and soberly to rebuke and allay disturbances and running to and fro in the Choir. As touching the business of the choir, all the minor Canons and clerks shall obey him; and the rest that enter the choir to sing, ought readily to obey whatever he shall appoint to be said or sung. Moreover without any ill practice he shall note the absence from the divine offices as well of the Dean and Canons as of all that minister in the choir, and these absences he shall faithfully report each fortnight in the chapter house before the Dean and Canons present. Further, if any of the minor Canons or Clerks bring him a cause of his absence, the same must hold good if it be approved by the Dean, or in his absence by the Vice-Dean, or in the absence of both by the senior

Praeterea libros choro deputatos bene curari et seruari faciet, sed sumptibus Ecclesiae. Denique quotiescunque ab Ecclesia nostra ipsum abesse contingat, pro causa aliqua urgente, per Decanum et Capitulum approbanda, alterum designabit qui ipsius officio fideliter fungetur; Haec omnia sese fideliter praestiturum solenni Juramento pollicebitur.

Prebendary present at home. Moreover he shall see to the care and keeping of the books allotted to the Choir, but at the cost of the Church. Furthermore, as often as it shall happen that he be absent from Our Church for some urgent cause to be approved by the Dean and Chapter, he shall appoint another who shall faithfully fulfil his office. To the effect that he will faithfully discharge all these things he shall make promise with a solemn Oath.

25. *De Sacrista, Subsacristis, Virgiferis et Campanarum Pulsatoribus.*

Statuimus et volumus vt ex minoribus Canonicis vnus vir industrius et fidelis deligatur per Decanum et Capitulum, aut eo absente Vicedecanum et Capitulum, qui Sacrista appelletur, cui templi, altaris, Monumentorum, vestimentorum, librorum, calicum, vasorum, et aliorum ornamentorum cura committetur. Quae quidem omnia recipiet a Thesaurario coram Decano et Capitulo, aut eo absente Vicedecano et Canonicis praesentibus, per Indenturas, ac simili modo reddet, curabit etiam (cum consilio Thesaurarij qui pro tempore fuerit) ne panis et vinum ad sacram communionem celebrandam, nec cera ad luminaria requisita pro celebratione diuinorum in prae-

25. *Of the Sacrist, Subsacrists, Virgers, and Bell-ringers.*

We decree and will that of the minor Canons one industrious and faithful be chosen by the Dean and Chapter, or if the Dean be absent, by the Vice-Dean and Chapter, who shall be called the Sacrist, to whom shall be committed the charge of the cathedral, altar, Monuments, vestments, books, chalices, vessels, and other ornaments. All these he shall receive by Indentures from the Treasurer before the Dean and Chapter, or if the Dean be absent, the Vice-Dean and Canons present, and he shall return them in like manner; he shall also provide, with the counsel of the Treasurer for the time being, that there be no lack of bread and wine for celebrating the Holy Communion nor of wax requisite for lights for the performing

dicto templo, temporibus congruis celebrandorum omnino desint. Ad haec idem Sacrista aegrotos in dicta Ecclesia visitabit, et Sacramenta tam infirmis quam sanis (quoties vel opus erit, vel temporis ratio postulabit) sedulo ac reuerenter administrabit, oblationes in templo omnes quae vel in sacra Synaxi, vel aliter offerri solent, recipiet, et ad vsum Ecclesiae nostrae Thesaurario tradet. Volumus porro vt habeat sub se duos viros probos et industrios, per Decanum et Capitulum, aut eo absente Vicedecanum et Capitulum nominandos, qui ipsius Sacristae mandato pareant, vestes complicent, luminaria accendant, et sacram mensam ornent. Volumus ad haec vt habeat sub se duos alios viros honestos per Decanum et Capitulum, aut eo absente Vicedecanum et Capitulum nominandos, qui templum verrendum et mundandum curent, campanas horis a Decano aut Vicedecano assignatis pulsent aut pulsandas curent, Canes ab ingressu templi prohibeant, pueros circumstrepentes aut alios quoscunque dum sacra peraguntur ambulantes, aut alio quocunque modo indecore et irreuerenter se gerentes in ordinem (aduocata etiam Virgiferorum ope si necesse sit) cogant et cohibeant. Praeterea volumus

of divine services in the aforesaid cathedral at proper times of their performance. Besides, the Sacrist shall also visit the sick in the said Church, and shall administer the Sacraments diligently and reverently as well to the weak as to the whole, so often as there shall be need or the time shall require; he shall receive all the offerings in the cathedral which are wont to be offered either at Holy Communion or otherwise and shall deliver them to the Treasurer for the use of Our Church. We will moreover that he have under him two upright and industrious men, to be nominated by the Dean and Chapter, or if the Dean be absent, by the Vice-Dean and Chapter, who shall obey the order of the Sacrist himself, fold the vestments, kindle the lights, and adorn the holy table. We will besides that he have under him two other decent men, to be nominated by the Dean and Chapter, or, if the Dean be absent, by the Vice-Dean and Chapter, who shall see to the sweeping and cleaning of the Cathedral, ring the bells, or cause them to be rung, at hours appointed by the Dean or Vice-Dean, keep Dogs from the entry of the cathedral, bring to order and restrain, calling in thereto, if need be, the help of the Virgers, boys making a noise round about, or any others walking or otherwisesoever behaving un-

vt per Decanum et Capitulum, aut eo absente Vicedecanum et Capitulum, duo alij viri honesti deligantur, qui virgiferi appellentur; quorum officium erit diuinis (praesertim Dominicis alijsque festis et solennibus diebus) sedulo interesse, et virgam portare ante Episcopum si praesens fuerit, aut eo absente ante Decanum templum adeuntem, et ab eodem templo redeuntem, ac alibi loco et tempore congruis; Et vt vnus eorum in processu Vicedecani aut Canonici cuiuscunque ad Altare vel ad Suggestum euntem, aut redeuntem cum virga praecedat, necnon in processu Canonicorum simul euntium ad quodlibet Capitulum celebrandum.[1] Volumus denique vt tam Sacrista, quam Subsacristae, Virgiferi et campanarum pulsatores cum ipsos ab Ecclesia nostra abesse contigerit,

seemly and irreverently during divine service. Furthermore We will that two other decent men be chosen by the Dean and Chapter, or if the Dean be absent by the Vice-Dean and Chapter, who shall be called virgers, whose duty it shall be diligently to be present at divine service, especially on the Lord's Day and other feast and solemn days, and to carry a wand before the Bishop, if he should be present, or in his absence before the Dean as he goeth to the cathedral and returneth from the same, and elsewhere at fitting time and place; And that one of them in the procession of the Vice-Dean or any Canon to the Altar or Pulpit shall precede him with a wand going or returning, also in the procession of the Canons as they go together to hold any Chapter. Finally We will that when it so happen that they are

[1] Apparently from the time of Henry VIII the custom was that upon Sundays and holy days if the Dean was not at Church no virger walked before the prebendaries either going in or out, nor did a virger take a prebendary to the place from which he was to officiate and back again to his stall, this privilege seemingly being reserved to the Dean (Suggestions of the Chapter, *Winchester Cath. Doc.*, ii. 23). At the time of the reconsideration of the Statutes the Canons requested (*ibid.*) 'that at such times as we go in manner of procession, y^{t} is, the Prependaries first and ye Deane last, the Virgers may not go between ye Prebendaries and the Deane but either both before, or one before the Prebendaries and the other before the Deane'. No definite order relating to these points is known except the provision in the above Statute: but the present custom is (1) (so far back as the memory of any goes) two virgers walk on all ordinary occasions together, before all the clergy; (2) on occasions of special ceremony, such as formal processions, one virger goes before the minor Canons and Canons and one between them and the Dean; (3) that, by request of Bishop Talbot, when the Bishop is present a virger precedes the Dean and the Bishop; (4) when the Dean is absent only one virger attends, unless the Bishop is present. [Information given by Dean Furneaux and Mr. Elkins, Head Virger.]

alios in locum suum cum consensu Decani, aut eo absente Vicedecani et Capituli substituant, qui (ipsis absentibus) officio eorum fideliter fungantur. Qui quidem Sacrista, Subsacristae, Virgiferi et campanarum pulsatores ad officia sua fideliter fungenda et nominatim ad personalem tum residentiam, tum officij sui executionem (nisi aliter cum ijs ob urgentes causas a Decano et Capitulo ([*sic*] aut subita interueniente causa a Decano, eoue absente a Vicedecano aut seniore Praebendario dispensatum fuerit) vt et inferiores illi Ecclesiae Ministri de quibus capite vicesimo octauo agimus, iuramenti vinculo obstringentur. Si quis autem horum officiariorum in munere suo obeundo se contumacem vel negligentem gesserit, pro arbitrio Decani et Capituli vel eius absentia Vicedecani et Capituli mulctetur, et si res ita postulat penitus amoueatur.

themselves absent from Our Church, the Sacrist, Subsacrists, Virgers, and bell-ringers shall alike set others in their room with the consent of the Dean, or if he be absent of the Vice-Dean and Chapter, and these shall faithfully perform their office while they are absent. To the faithful performance of their duties, and expressly both to residence in person, and to the execution of their office, saving only when leave therefrom hath been granted to them for urgent causes by the Dean and Chapter, or, if a sudden cause intervene, by the Dean, or in his absence by the Vice-Dean or senior Prebendary, the Sacrist, Subsacrists, Virgers, and bell-ringers, as also the inferior Ministers of the Church, of whom We treat in the eight and twentieth chapter, shall be bound under the bond of an oath. And if any of these officers in going about his duty order himself rebellious or negligent, he must be fined at the discretion of the Dean and Chapter, or in the Dean's absence of the Vice-Dean and Chapter, and, if the matter so demand, be altogether removed.

26. *De Choristis et ipsorum Magistro.*[1]

Statuimus et ordinamus vt in Ecclesia nostra praedicta ad

26. *Of the Choristers and their Master.*

We decree and ordain that in Our Church aforesaid at the choice

[1] It will be observed that there is no provision for a literary education of the choristers,

electionem et designationem Decani et Capituli, aut eo absente Vicedecani et Capituli sint sex choristae, pueri tenera aetate, et vocibus sonoris, et ad cantandum aptis, qui choro inseruiant, ministrent, et cantent. Ad hos instruendos atque imbuendos tam morum modestia, quam canendi peritia, et instrumenta musica artificiose pulsandi, volumus vt per Decanum et Capitulum aut eo absente Vicedecanum et Capitulum (praeter decem clericos ante nominatos) vnus eligatur, qui sit honestae famae vitae integrae, cantandi et Organa pulsandi peritus, quibus pulsandis suo tempore, et diuinis Officijs cantandis studiose vacabit, qui etiam Choristis docendis et instituendis operam dabit.[1] Quia tamen quandoque

and appointment of the Dean and Chapter, or in the absence of the Dean the Vice-Dean and Chapter, there be six Choristers, boys of tender years, of resonant voices, and apt for singing, to serve the choir, minister, and sing. To train these boys, and imbue them with modesty of manners, as well as in skill of song and in playing cunningly upon instruments of musick, We will that there be chosen by the Dean and Chapter, or if the Dean be absent, by the Vice-Dean and Chapter, beside the ten clerks before named, one who is of honest repute and uncorrupt life, skilled in singing and playing upon the Organs, who shall apply himself zealously to playing at the right time and to singing of divine Offices, and shall take pains also to teach

but only one in music and manners. But from the thirteenth century schools certainly existed in connexion with the cathedrals 'as a kind of parasite, preying upon a foundation made for another purpose' *Mediaeval England*, ed. Davis, p. 438. Nevertheless 'Henry VIII maintained and improved the cathedral schools, and in erecting new cathedral churches he made special provision for education' *Ibid.*, p. 447. By Edward VI's injunctions, 1547, it was ordered that 'in every Cathedral Church where no free grammar school is founded already within the close, nor hath such school near adjoining unto it founded by any person, the King's majesty willeth that of the common lands and revenues of that Church shall be ordained and kept and maintained perpetually a free grammar school. The master to have yearly 20 marks and his house free, and the usher yearly £6 13. 14 and his chamber free.' It would seem, however, that Laud did not consider a choir school, which probably existed in 1638, to fall within the scope of the Cathedral Statutes, as no orders are made regarding it.

[1] It is curious that, though Laud himself was keenly interested in music—Orlando Gibbons composed an anthem for him when he was President of S. John's College, Oxford—the Statutes appear to attach little importance to the office of Organist and give him no duty or power in regard to the choir except to teach and train them. February 2, 1815. In the course of a reprimand of Dr. Chard, the organist and master of the choristers, for neglect of his duties, 'he is desired to instruct the choristers regularly

euenire potest, vt e minoribus Canonicis vel Clericis aliquis magis idoneus sit, ad instituendum Choristas, quam Organista, aliquando Organista quam minores Canonici vel Clerici, volumus vt Decanus et Capitulum aut in eius absentia Vicedecanus et Capitulum potestatem habeant vel Organistam vel vnum e minoribus Clericis pro meritis ad hoc munus eligendi. Qui si negligens aut in docendo desidiosus inueniatur, post trinam monitionem ab Officio deponatur, ijsdem suffragijs quibus electus fuit. Qui quidem ad Officium fideliter obeundum etiam Juramento obstringetur.

and train the Choristers. Howbeit, forasmuch as it may sometimes come to pass that one of the minor Canons or Clerks is better fitted than the Organist, and sometimes that the Organist is better fitted than the minor Canons or Clerks to train the Choristers, We will that the Dean and Chapter, or in the Dean's absence the Vice-Dean and Chapter, have power of choosing either the Organist or one of the minor [Canons or] Clerks for this duty according to merit. If he be found negligent or slothful in teaching, he must be deposed from his Office after three warnings by the same votes whereby he was chosen. He too shall be bound by an Oath to the faithful performance of his Office.

and systematically in their duty and teach them by note, and that he be particularly impressed with the necessity of instructing them to make the responses, &c. in a decent uniform manner and not at the highest pitch of their voices as at present which resembles a street cry rather than a religious rite. That he strictly enforce the attendance of the choristers in the music school by mulct or corporal punishment.'

The duties of the Organist and Choirmaster at the present time, as defined by his agreement, are as follows: (1) To attend reverently and diligently to the instrumental accompaniment of Divine Service. (2) To show obedience and reverence to the Dean and Chapter. (3) To accompany on the Organ the Daily Morning and Evening Services and such other Services as the Dean and Chapter may appoint and to provide a competent deputy for such occasional absences as the Dean and Chapter may judge reasonable. (4) To give the Lay Vicars, Auxiliary Choirmen, and Choristers the benefit of his personal instruction and training in the preparation of music and singing and be responsible to the Dean and Chapter for their due progress and improvement. (5) To preside twice a week at the Rehearsals of the choir and at such other Rehearsals as the Dean or Canon in Residence may appoint. (6) To prepare in conjunction with the Precentor the list of music for the Daily and other Services to be submitted by the Precentor on or before Wednesday in the preceding week to the Dean or Vice-Dean for approval and signature. [See below, p. 111.]

27. *De Pauperibus et eorum Officio.*

STATUIMUS et volumus vt ex designatione et electione nostra aut Successorum nostrorum, per Literas nostras aut Successorum nostrorum manu signatas, sint in Ecclesia nostra de bonis Ecclesiae nostrae alendi duodecim pauperes, viri Senes, paupertate grauati, et inopia afflicti, vel bello confracti, aut mutilati, aut alias debilitati, et ad inopiam et miseriam redacti; Quorum officium erit (quatenus ipsorum patitur infirmitas) diuinorum Officiorum tempore in templo quotidie mane et vesperi praesentes esse, orationibus vacare, celebraturisque Presbyteris inseruire, atque assistere et famulari, ac Navem et Chorum Ecclesiae si opus fuerit ab omni sorde et spurcitie mundare, et in luminaribus tempore brumali accendendis et extinguendis atque campanis pulsandis (quantum per vires licebit) alios iuuare; Denique Decano aut Vicedecano obtemperare in his quae ad Ecclesiae decorem pertinent. Quod si in his Officijs desides reperiantur, arbitrio Decani, aut eo absente Vicedecani corrigantur, et si quis illorum abfuerit neque in Ecclesia nostra resederit, aut saltem in aedibus Ecclesiae nostrae admodum vi-

27. *Of the Poor Men and their Office.*

WE decree and will that by the nomination and choice of Us or Our Successors conveyed in Letters under the sign manual of Us or Our Successors there be in Our Church, to be maintained by the goods of Our Church, twelve poor Old men, poverty stricken, and distressed by want, broken by war, or maimed, or otherwise enfeebled and reduced to want and wretchedness. So far as their infirmity suffereth them, their duty shall be to be present daily in the cathedral morning and evening at the time of the divine Offices, to devote themselves to prayers, and to attend upon the Presbyters before the Offices, to stand by and to serve, to cleanse the Nave and Choir of the Church, if need be, from all dirt and filth, and to help others in kindling and putting out the lights in winter time, and in ringing the bells, so far as their strength shall allow; Lastly to obey the Dean or the Vice-Dean in these things which pertain to the decency of the Church. But if they be found slothful in these Duties, they shall be corrected at the discretion of the Dean, or in his absence of the Vice-Dean. If again any of them be absent and reside not in Our Church, or at least in a house very near to Our

cinis (nisi ob infirmitatem ad Ecclesiam venire non poterit) volumus vt iuxta absentiae suae rationem stipendio careat, quod communi Choro inseruientium diuidentiae cedat. Permittimus tamen Decano, aut eo absente Vicedecano, illis potestatem dare vt absint per viginti aut triginta dies quotannis ob causam ab ipso Decano, aut eo absente Vicedecano, aut utroque absente seniore Praebendario residente probandam. Quod si quis eorum crimen notabile commiserit, aut si grauioris criminis suspectus coram Decano et Capitulo se legitime non purgauerit, ab Ecclesia nostra per eosdem penitus expellatur. Quod etiam fieri volumus, si orationem Dominicam, Symbolum Apostolorum et Decalogum memoriter anglice recitare non possit, terque admonitus, si non emendauerit, amoueatur. Officium autem sese praestituros, eo Juramento quo alij Ecclesiae nostrae Ministri affirmabunt.

Church, except he be unable by reason of infirmity to come to the Church, he shall forfeit his pay in proportion to his absence, and the same must go to the common dividend of them that serve the Choir. Howbeit We suffer the Dean, or in his absence the Vice-Dean, to give them leave of absence for twenty or thirty days yearly for a cause to be approved by the Dean himself, or in his absence by the Vice-Dean, or in the absence of both by the senior Prebendary in residence. If any of them commit a notable crime, or if he be suspected of a serious crime and do not clear himself lawfully before the Dean and Chapter he must be utterly expelled from Our Church by the same. We will also that if one cannot repeat by heart the Lord's Prayer, the Apostles' Creed, and the Ten Commandments in english and amend not after three admonishments, he shall be removed. They shall give assurance of the performance of their Office by the same Oath as the other Ministers of Our Church.

28. *De Inferioribus Ecclesiae Ministris.*[1]

QUIA difficile admodum videtur diuinis officijs digne inseruire, et saecularibus Ministerijs simul occupari, ne in choro ministrantes

28. *Of the Inferior Ministers of the Church.*

FORASMUCH as it seemeth very difficult to attend worthily to divine offices and at the same time to be busied in worldly Ministrations, lest

[1] Cf. Stat. 15, note, p. 33.

ab Officio impediantur, inferiores Ministros substituendos decreuimus. Volumus insuper vt si minores Canonici et Clerici communi mensa vtantur, Decanus aut eo absente Vicedecanus (pro suo arbitrio et prudentia) eligat et admittat in pincernam et subpincernam duos viros industrios, bonae famae, vitae et religionis, qui panem et potum communiter vescentibus horis congruis diligenter ministrabunt, et promptuario sedulo inseruient. Eligat etiam et admittat vnum obsonatorem, qui obsonijs pro mensa minorum Canonicorum et Ministrorum emendis, vna cum coquo, vel subcoquo, ex Senescalli concilio diligenter incumbat, qui etiam rationem dati et accepti hebdomadatim reddat Senescallo menstruo. Ianitores praeterea duos (quorum unus saltem barbitonsoris officium exercere debet) per Decanum et Capitulum aut eo absente Vicedecanum eligi volumus, viros industrios, bonae famae, et probae vitae, qui et claues Portarum fideliter custodient, ianuasque et ostia exteriora septi Ecclesiae nostrae per quae exitus patet (reliquas enim omnes quae per priuatas aedes aperiri solent, penitus obfirmari tollique volumus, nullasque tales in posterum fieri, nisi ab Episcopo ob causam aliquam urgentem aliter

they who minister in the choir be let from their Duty, We have resolved that inferior Ministers shall be set in their room. We will moreover that if the minor Canons and Clerks use a common table, the Dean, or in his absence the Vice-Dean, of his discretion and prudence choose and admit as butler and underbutler two industrious men of good repute, life, and religion, who shall diligently administer bread and drink at fitting times to those who take their meals together, and shall zealously attend to the store. He shall also choose and admit a manciple, who together with the cook or undercook shall diligently devote himself under the counsel of the Steward to the buying of food for the table of the minor Canons and Ministers, who shall also render weekly to the Steward of the month an account of what he hath given and received. Furthermore We will that there be chosen by the Dean and Chapter, or in the Dean's absence by the Vice-Dean, two Porters, of whom one at least must exercise the office of barber, industrious men, of good repute, and upright life, who shall also faithfully guard the keys of the Gates, and shall watch the doors and exterior outlets which afford exit from the close of Our Church, and at the command of the Dean, or in his absence of the Vice-Dean,

indultum fuerit) obseruabunt, et ad mandatum Decani aut eo absente Vicedecani claudent, seruabunt atque aperient, nocte autem nemini patere sinant (nisi ad expressum mandatum Decani aut eo absente Vicedecani). Postremo coquum atque subcoquum idem Decanus aut eo absente Vicedecanus eliget, viros industrios, bonae famae et probae vitae, qui obsonia omnia et edulia pro mensa communiter victitantium diligenter parent vna cum obsonatore, vt supra. Prouiso tamen vt si nulla mensa communis in aula fuerit, stipendia his inferioribus Ministris (Janitoribus exceptis) antehac designata et soluta, tam pro vestibus liberatis, quam aliter in vsum et salarium minorum huius Ecclesiae Canonicorum, et Clericorum, aliorumque in choro seruientium, in posterum absque vlla fraude vel praetextu in contrarium, conuertantur, idque sub paena periurij. Licebit tamen si Decano et Capitulo visum fuerit pro pincerna Potificem substituere. Atque hos omnes idem Juramentum quod in choro ministrantes, iurare statuimus.

shall shut, keep fast, and open the same; for all the other doors which are wont to be opened through private houses We will to be entirely barred and removed, and none such to be made hereafter, unless leave be otherwise granted by the Bishop for some urgent cause. In the night they shall suffer them to be open to none, save at the express order of the Dean, or in his absence of the Vice-Dean. Lastly the Dean, or in his absence the Vice-Dean, shall also choose a cook and undercook, industrious men, of good repute, and upright life, who shall with the manciple, as above, diligently prepare all food and victuals for the table of them that live together. Provided always that if there be no common table in the hall, the stipends hitherto appointed and paid to these inferior Ministers, except the Porters, both for liveries and otherwise, shall be turned for the future to the use and payment of the minor Canons of this Church, and the Clerks, and others serving in the Choir, without any trickery or pretext to the contrary and that under pain of perjury. Howbeit it shall be lawful, if the Dean and Chapter should so decide, to appoint a Brewer in place of a butler. And We decree that all these swear the same Oath as they that minister in the Choir.

29. *De communi mensa omnium Ministrorum.*[1]

VT QVI vna conueniunt et vna Deum laudant in choro, vna etiam comedant, et vna Deum laudent in mensa, Statuimus et volumus vt minores Canonici omnes, et Clerici laici, (quotquot uxores non habent) necnon alij inferiores Ecclesiae nostrae Ministri, pueri etiam musicam discentes, si id Decano et Capitulo commode fieri posse videatur, in communi aula simul comedant et vescantur. In qua quidem aula Praecentor, vel eo absente senior admissione minor Canonicus primus accumbat, deinde caeteri minores Canonici, Diaconus, Subdiaconus, siue Substitutus, et Magister Choristarum sine vendicatione loci, et qui primus accumbit, caeteros immorigeros arguat, et in ordinem reducat, vt omnia cum decoro in aula agantur. In secundo ordine sedeant decem Clerici laici, et in tertio Choristae. In secundo autem prandio sedeant Subsacristae, Pulsatores Campanarum, Pincernae, Ianitores, Obsonator et Coquus. Quotannis autem vicesimo quinto die Nouembris eligatur vnus per caeteros, qui pro integro anno Senescallus erit, quique ad communem mensam, ligna, carbones, salem, et id genus alia parabit, quo pro temporis

29. *Of the common table of all the Ministers.*

To the intent that they who assemble together and praise God together in the choir may also take their meat together, and praise God together at table, We decree and will that all the minor Canons and Lay Clerks, as many as are unmarried, and also the other inferior Ministers of Our Church, the boys too that learn musick, shall take their meat at the same time and board in a common hall, if it should seem to the Dean and Chapter that this may conveniently be done. In this hall the Precentor, or in his absence the minor Canon who is senior by admission, shall take the chief seat, then the rest of the minor Canons, the Deacon, the Subdeacon or Substitute, and the Master of the Choristers without claiming of place, and he that sitteth in the chief seat must reprove the ill-behaved and bring them to order, that all things may be done decently in the hall. In the second rank must sit the ten Lay Clerks, and in the third the Choristers. The Subsacrists, Bellringers, Butlers, Porters, Manciple, and Cook must sit down at a second meal. Moreover every year on the five and twentieth day of November one must be chosen by the rest who shall be Steward for the whole year, and who shall prepare for the

[1] Cf. Stat. 15, note, p. 80.

ratione de huiusmodi rebus satis illis prospectum sit, hic rationem Senescalli menstrui, id est, eius qui pro uno mense Senescallus erit, singulis hebdomadis coram Thesaurario, et in fine cuiuslibet mensis examinabit, et in fine anni maiori parti conuiuarum primi et secundi ordinis rationem impensarum omnium reddet. Liberum tamen esse volumus, et concedimus Decano, aut eo absente Vicedecano non solum quibuscunque aegrotis, aut alijs causis idoneis (per eos respectiue approbandis) impeditis licentiam dare alibi victitandi et comedendi, sed etiam dictos conuenientes aut conuenire debentes onerare aut exonerare in praemissis, aut in aliquo ad eadem pertinente, prout pro temporis et personarum qualitatibus eis videbitur magis expedire. Omnes denique Ecclesiae Ministros (quocunque nomine censentur) ordinationibus, formulis et Statutis huiusmodi quae per Decanum et Capitulum hisce de rebus, aut ad easdem pertinentibus edentur, parere et obsequi volumus.

common table wood, charcoal, salt and other such things, in order that enough may be provided for them according to the season in regard to matters of this sort. He shall render weekly before the Treasurer and shall examine at the end of each month the account of the monthly Steward; that is of him who is Steward for a month, and at the end of the year he shall render an account of all payments to the more part of those who live together both in the first and second rank. Howbeit We will that the matter be free and We suffer the Dean, or in his absence the Vice-Dean, not only to grant to any that are sick or hindered by other fit causes, to be respectively approved by them, the licence to live and partake of their meat elsewhere, but also in the matters aforesaid or any pertaining to the same touching the said persons who assemble together, or ought so to do, to lay the duty upon them or discharge them therefrom, according as shall seem to them more convenient in regard to the nature of the persons and the time. Finally We will that all the Ministers of the Church, under what head soever they be reckoned, give heed and submit themselves to the ordinances, rules, and Statutes of this sort which shall be put forth by the Dean and Chapter concerning these matters or what pertaineth to the same.

30. *De vestibus Ministrorum quas Liberatas vocant.*[1]

STATUIMUS et volumus vt minores Canonici, Clerici et caeteri Ecclesiae nostrae Ministri, Choristae quoque et duodecim pauperes vtantur vestibus exterioribus eiusdem (quoad fieri potest) aut similis coloris. Recipient autem omnes quos diximus ad exteriora indumenta conficienda, per annum iuxta eam formam quam hic praescribimus. Recipient singuli minores Canonici quatuor virgatas panni pro togis suis, pretium cuiuslibet virgatae quinque solidi. Recipiet Magister Choristarum pro veste sua tres virgatas panni pretium virgatae quinque solidi. Recipient singuli Clerici pro vestibus suis tres virgatas panni pretium virgatae quatuor solidi et sex denarij. Recipient etiam alij Ministri, videlicet Subsacristae, Virgiferi, pulsatores Campanarum, Obsonator si quis fuerit, pincernae, Ianitores et Coquus, quisque pro se recipiet tres virgatas panni pro vestibus suis pretium virgatae 3^{s}. 4^{d}. Recipient singuli choristae, atque etiam Subcoquus pro vestibus suis duas virgatas et dimidium pretium virgatae 3^{s}. 4^{d}. Recipient denique singuli pau-

30. *Of the clothing of the Ministers called Liveries.*

WE decree and will that the minor Canons, Clerks, and the other Ministers of Our Church, the Choristers also and the twelve poor men shall wear clokes of the same, as far as may be, or of like colour. For the making of their outer raiment all whom we have named shall yearly receive according to the plan which We here prescribe. The several minor Canons shall receive for their gowns four yards of cloth at five shillings the yard. The Master of the Choristers shall receive for his cloke three yards of cloth at five shillings the yard. The several Clerks shall receive for their clokes three yards of cloth at four shillings and six pence the yard. The other Ministers also, namely the Subsacrists, Virgers, Bell-ringers, Manciple, if there be any, butlers, Porters, and Cook, shall severally receive three yards of cloth for their clokes at three shillings and four pence the yard. The several choristers and also the Undercook shall receive for their clokes two and a half yards at three shillings and four pence the yard. Finally, the several poor men shall receive for their clokes three yards of cloth at three shillings and four

[1] Liveries are no longer supplied to the minor Canons, clerks, or choristers, but the twelve poor men (bedesmen) wear cloaks with a silver badge.

peres pro vestibus suis tres virgatas panni pretium virgatae 3^{s}. 4^{d}. Quem quidem pannum sibi traditum quisquis sibi decenter aptari et componi non curauerit, et per maximam partem anni vsus non fuerit, is indignus iudicabitur munere nostro. Et proinde tantundem de stipendio suo rependere cogatur Ecclesiae nostrae. Quem quidem pannum et vestes liberatas singulis annis parare debent Ecclesiae nostrae Decanus et Receptor, aut eo absente Vicedecanus et Receptor, qui pro tempore fuerint, tradentque singulas suas panni portiones ante Natalem Domini, vt nouis vestibus et nouis animis celebrent Natalem Domini nostri Iesu Christi, pauperes vero in togarum suarum sinistro humero rosam ex serico rubro factam semper gerant. Et quoties vel in chorum Ecclesiae nostrae vel alio in publicum processerint, dictis togis suis induti ubique incedant. Quod si temporum mutatione aut aliqua alia causa rationabili per Episcopum probanda, Decano et Capitulo huiusmodi vestium liberationem omittere visum fuerit, Statuimus vt durante mensa communi vnusquisque supranominatorum Summam illam pro vestibus liberatis praedesignatam pecunijs numeratis quotannis recipiet, cessante vero mensa compence the yard. When this cloth hath been delivered to them, whosoever shall not have it decently fitted and made up for him, and shall fail to wear it for the greatest part of the year shall be adjudged unworthy of Our bounty. Accordingly he must be forced to repay to Our Church the same sum from his stipend. The Dean and the Receiver, or in the absence of the Dean the Vice-Dean and the Receiver for the time being, must provide for Our Church this cloth and the liveries each year, and they shall deliver to each his portion of cloth before the Nativity of Our Lord, that with new clokes and new hearts they may keep the Nativity of Our Lord Jesus Christ; further the poor men must always wear on the left shoulder of their gowns a rose made of red silk. And as often as they shall go into the choir of Our Church or elsewhere out of doors, they must walk everywhere clad in their said gowns. Moreover, if through the change of times, or for any other reasonable cause to be approved by the Bishop, it should seem good to the Dean and Chapter to forego the delivery of clothing of this sort, We decree that, so long as the common table continueth, each one of the persons beforenamed shall receive yearly in a money payment the Sum allotted above for the liveries, but if the common table cease, there shall also cease all that

muni, cessabit etiam omnino solutio isthaec officiarijs illis qui mensae inseruire debent, videlicet coquo Subcoquo, Pincernae, Subpincernae et Obsonatori, et in vsum minorum Canonicorum aliorumque in choro ministrantium conuertetur, prout Decano et Capitulo magis expedire videbitur.

31. *De Stipendiis Ministrorum in Ecclesia nostra.*[1]

Statuimus et volumus vt ex bonis communibus Ecclesiae nostrae (praeter communias et liberatas superius assignatas) soluantur stipendia omnibus Ministris Ecclesiae nostrae per manus Thesaurarij singulis anni terminis per aequales portiones ad hunc, qui sequitur, modum. Videlicet per annum.

	£	*s.*	*d.*
Singulis minoribus Canonicis pro portione sua	05	02	00
Magistro Choristarum . . .	05	02	00
Diacono	05	02	00
Subdiacono siue Substituto .	05	02	00
Singulis Clericis laicis . . .	02	19	02
Obsonatori si quis fuerit . .	02	18	00
Cuilibet duorum Subsacristarum	02	18	00
Cuilibet ex Virgiferis . . .	03	00	00
Cuilibet ex Campanarum pulsatoribus	02	00	00
Cuilibet Ianitori	03	00	00
Cuilibet Choristae	01	00	00
Cuilibet duorum pincernarum	02	18	00
Coquo	02	18	00
Singulis duodecim pauperum .	06	13	04

payment to those officers who must serve the table, namely the cook, Undercook, Butlers, Underbutlers, and Manciple, and it shall be turned to the benefit of the minor Canons and the others who minister in the choir, as the Dean and Chapter shall deem the more expedient.

31. *Of the Stipends of the Ministers in Our Church.*

We decree and will that, besides the commons and liveries above assigned, stipends be paid from the common goods of Our Church by the hands of the Treasurer at the several terms of the year in equal apportionments according to the following scale, that is to say yearly:—

	£	*s.*	*d.*
The several minor Canons for their portion	5	2	0
The Master of the Choristers . .	5	2	0
The Deacon	5	2	0
The Subdeacon or Substitute . .	5	2	0
The several Lay Clerks	2	19	2
The Manciple, if there be any . .	2	18	0
Each of the two Subsacrists . .	2	18	0
Each of the Virgers	3	0	0
Each of the Bell-ringers	2	0	0
Each Porter	3	0	0
Each Chorister	1	0	0
Each of the two butlers	2	18	0
The Cook	2	18	0
Each of the twelve poor men . .	6	13	4

[1] The figures in this Statute are obsolete owing to the change in the value of money.

	£	s.	d.
Subcoquo	02	00	00
Vicedecano	02	13	04
Receptori	06	12	04
Thesaurario	02	13	04
Praecentori	02	00	00
Sacristae	02	00	00
Senescallo seu Clerico terrarum	06	00	00
Auditori qui etiam erit Clericus seu Regi*st*rarius	06	00	00

	£	s.	d.
The Undercook	2	0	0
The Vice-Dean	2	13	4
The Receiver	6	12	4
The Treasurer	2	13	4
The Precentor	2	0	0
The Sacrist	2	0	0
The Steward or Clerk of the lands	6	0	0
The Auditor, who shall also be the Clerk or Registrar	6	0	0

Volumus autem Pincernarum obsonatoris, Coqui et Subcoqui nomina et munera posthaec penitus extingui, nisi mensa communis restauretur, illorumque stipendia in vsum prius memoratum conuerti. Permittimus tamen ijs, quibus iam illa munera, et stipendia decernuntur, et sigillo huius Ecclesiae publico confirmantur, ijsdem durante vita sua naturali fruendi facultatem.

But We will that, if the common table be not restored, the titles and functions of the Butlers, manciple, Cook, and Undercook be hereafter wholly abolished, and their stipends converted to the use aforementioned; howbeit to those, to whom these functions and stipends are already appointed and confirmed by the public seal of this Church, We grant the licence of enjoying the same during the natural life of each one.

32. *De Celebratione Divinorum.*[1]

Vt autem pie, decenter, et ex ordine preces et orationes in Ecclesia nostra fiant, singulisque diebus laus dei cantu, organis et Jubilatione celebretur, Statuimus

32. *Of the Celebration of Divine Worship.*

To the intent that prayers and supplications be made in Our Church devoutly, decently and in order, and that the praise of God be renewed day by day with singing, organs,

[1] The present rule of services is—

Sunday—Holy Communion at 8. Parade Service, 9.30. Morning Prayer, 11. Holy Communion, after Morning Prayer. Litany, 3.15. Evening Prayer, 3.30 and 6.30.

Daily—Holy Communion is celebrated daily at 8, and on Tuesday at 12. Morning Prayer, 9.45. Evening Prayer, 4. The Services on Monday mornings and Wednesdays are usually not choral.

On Saints' Days Morning Prayer is said at 9.20 and the Holy Communion sung at 9.45.

et ordinamus vt minores Canonici et Clerici vna cum Diacono, Subdiacono et Magistro Choristarum, et choristis, divina officia in choro templi nostri quotidie mane et vespere peragant, secundum receptum morem et ritum istius et aliarum Ecclesiarum Cathedralium,[1] nec quisquam interim discurrendo, confabulando vel alio quocunque modo irreuerenter se gerere praesumat. Ad officia vero noctu decantanda eos obligari nolumus. Porro volumus vt omnibus Festis principalibus quotannis, videlicet diebus natalis Domini, Paschae, Pentecostes, et Sanctae et indiuiduae Trinitatis, vt etiam die Inaugurationis nostrae, aut Successorum nostrorum, et quinto Nouembris Decanus si domi sit aut eo absente Vicedecanus, Festis vero Circumcisionis, Epiphaniae, et Ascensionis Domini, necnon alijs omnibus quae ab Ecclesia Anglicana recepta sunt. (*sic*) Praebendarij residentes[2] per se (nisi aduersa valetudine detenti fuerint, vel aliqua alia causa vrgentissima per De-

and Jubilation, We decree and ordain that the minor Canons together with the Deacon, Subdeacon, the Master of the Choristers, and the choristers, shall daily perform the divine offices morning and evening in the choir of Our cathedral according to the accepted use and rite thereof and of other Cathedral Churches, and none must presume the while to behave irreverently by running to and fro, by talk, or in any other manner soever. But We will not have them bound to sing offices in the night. Moreover We will that at all the chief Feasts year by year, that is to say on the days of Our Lord's nativity, Easter, Whitsunday, and of the Holy and undivided Trinity, as also on the day of Our Accession, or that of Our Successors, and on the fifth of November, the Dean if he be at home, or in his absence the Vice-Dean, but on the Feasts of the Circumcision, the Epiphany, and the Lord's Ascension, and on all the other Feasts which are received by the English Church, the resident Prebendaries in their own persons (unless they be held

[1] No mention is made of the organist in the list of those bound to perform the services. This gives liberty of occasional absence (unless this be contrary to the terms of his appointment) and shows that the musical service could be performed without his presence.

[2] The Prebendarii residentes taken to mean the three who are required to be resident together. Arrangement made to treat the Prebendary of the month as standing in the place of the three, and to take the principal part in divine service where that is not taken by the Dean. All morning preaching turns except those allotted to Dean and Archdeacon shall belong to the Resident. 'The Dean being further entitled to one Sunday of each of the 4 months of his residence.' [Chapter Order, November, 1846.]

canum et Capitulum approbanda impediti, in quo casu vices suas per alium Canonicum suppleri permittimus) suo ordine preces diuinas et sacram synaxim (si quae fuerit illis diebus habenda) in Ecclesia nostra publice celebrent sub paena .40. solidorum toties, quoties. Volumus praeterea, imo in Domino praecipimus vt per Decanum et Capitulum talis ratio ineatur, vt quam saepissime, ad minimum secundum Canones Ecclesiae, tam Decanus et Canonici quam omnes alij huius Ecclesiae Ministri, officiarij et Stipendiarij cuiuscunque nominis, mensae Dominicae in Ecclesia Cathedrali fiant participes. Statuimus etiam vt nullus Canonicorum aut aliorum in choro ministrantium, diuinorum officiorum tempore[1] absque insignibus Choro et gradui conuenientibus Chorum ingrediatur. Qui autem Chorum ingreditur non sic indutus, pro absente reputetur, singuli vero (cuiuscunque fuerint gradus aut ordinis) in ingressu chori diuinam Maiestatem deuota mente adorantes humiliter se inclinabunt versus Altare (prout antiquis quarundam Ecclesiarum Statutis cautum nouimus) et dein conuersi

therefrom by ill-health, or hindered by some other most urgent cause to be approved by the Dean and Chapter, in which case We suffer their part to be supplied by another Canon) shall in their turn celebrate divine worship and the Holy Communion (if any is due to be had on those days) publickly in Our Church under pain of forty shillings every time. Furthermore We will, nay We charge them in the Lord, that such a rule be adopted by the Dean and Chapter, as that so often as may be, at the least according to the Canons of the Church, both Dean and Canons, and all other Ministers, officers and Stipendiaries of every sort of this Church, be partakers of the Lord's Supper in the Cathedral Church. We decree also that none of the Canons or others ministering in the choir do enter the Choir at the time of the divine offices without robes proper to the Choir and his degree, and he that entereth the Choir not so habited must be counted as absent. Further at their entry into the Choir, of whatsoever degree or order they be, they shall severally bow themselves towards the Altar, devoutly worshipping the divine Majesty, as We know is provided

[1] This rule still obtains in regard to Morning and Evening Prayer. In 1921 in consequence of a largely-signed petition from the diocese the Chapter accepted a gift of chasubles, with dalmatics and tunicles, as in accordance with the rubric. These are worn at the Holy Communion

Decano quoque debitam reuerentiam exhibebunt. Quod si contigerit aliquem ex quacunque causa de loco in locum transire in choro, reuerentiam similiter in medio Chori tam versus Altare, quam versus stallum Decani (si praesens fuerit) exhibebit tum in eundo, tum in redeundo, toties quoties.[1] Singulis praeterea diebus profestis hora sexta aestate, et hora septima hyeme, preces matutinae in aliquo Ecclesiae Sacello, aut alio loco eiusdem per Decanum assignando ab vno minorum Canonicorum suo ordine sine cantu iuxta morem Ecclesiae Anglicanae, summarie tamen, et cum vnica tantum lectione, si visum fuerit, recitentur.

by the ancient Statutes of certain Churches; and then they shall turn and shew due reverence also to the Dean. And if it shall chance that any for whatever cause do pass from place to place in the choir, every time, alike going and returning, he shall after the same fashion do reverence in the midst of the Choir both towards the Altar, and towards the stall of the Dean, if he be present. Furthermore on all ordinary days at six o'clock in summer, and at seven in winter Morning Prayer must be said without singing in some Chapel of the Church, or other place to be appointed by the Dean, by one of the minor Canons in his turn according to the custom of the English Church, howbeit shortly and with one lesson only, if it shall seem good.

33. *De communi aerario et de Custodia Sigilli et Munimentorum.*

Statuimus et volumus vt in Ecclesia nostra domus assignetur, vna interior et secretior, et altera exterior, satis ampla et interiori annexa; Quae quidem domus aerarium siue Thesaurarium vocabuntur, sint autem ostio exteriori

33. *Of the common treasury and of the Custody of the Seal and Muniments.*

We decree and will that in Our Church there be appointed an inner and more secret chamber, and a second outer chamber of good size and adjoining the inner. These chambers shall be called the *aerarium* or Treasury. To the outer

[1] The direction of bowing to the Dean is no longer observed: it is not known when the order ceased to be obeyed. The custom now is for the virger when taking Dean or Canon back to his stall to bow to him and for the bow to be returned. This custom is said to have been introduced by Dr. Fearon, Canon and Archdeacon of Winchester. [Information from Rev. P. R. P. Braithwaite, Senior Canon.]

huius domus duae claues, quarum vnam Decanus, alteram Thesaurarius seruabit. In exteriore domo constituantur et disponantur cistae et scrinia ad scriptorum custodiam, in quibus libri registrales et volumina rationum seu computorum, omnium officiariorum, ministrorum et aliorum qui de vlla re rationem reddere tenentur tuto reponi et custodiri debent. In cistis etiam et scrinijs huius domus reponantur volumina siue rotulae Curiarum seorsim et per se, scripta etiam omnia obligatoria seorsim et per se, libri et volumina Reddituum quae Rentalia vocantur, bonorum terrarumque inuentaria seorsim et per se, in hac etiam domo constituatur vna cista bene munita ad seruandas pecunias Thesaurario traditas, quae pro quotidianis expensis necessariae fuerint, et extrahi possint quoties opus fuerit. In hac etiam Domo Computus fiat ubi omnium firmariorum, balliuorum, officiariorum et aliorum quorumcunque ratio et computus expendi et iudicari debet. In interiori domo reponi et asseruari volumus cistam vnam bene munitam, in qua quidem cista reponatur et custodiatur Summa ducentarum librarum quam colligi volumus ex his quae clare remanent et supersunt in fine cuiuslibet anni, vt semper summa illa ad minus

door of these chambers there must be two keys, whereof the Dean shall keep one, the Treasurer the other. In the outer chamber must be placed and disposed chests and cases for the custody of writings, and in them must be safely bestowed and kept the register books and volumes of reckonings or accounts of all officers, ministers, and others who are bound to render a reckoning of any matter. In the chests also and cases of this chamber must be bestowed the volumes or rolls of Courts apart by themselves, all bonds also apart by themselves, books and rolls of Rents, which are called Rentals, inventories of goods and lands apart by themselves. In this chamber also must be placed a chest, made very strong, to keep the moneys delivered to the Treasurer, which shall be needed for daily expenses, and may be drawn out as often as need shall require. In this Chamber also must be made an Account, whereby the reckoning and account of all farmers, bailiffs, officers, and others whomsoever must be paid and judged. In the inner chamber We will that there be bestowed and kept a chest, made very strong, and in this chest must be bestowed and guarded the Sum of two hundred pounds, which We will to be gathered from the moneys which remain in clear overplus at the end of each year, that there

maneat et sit praesto ad necessitates Ecclesiae nostrae (si quae acciderint) subleuandas. In hac quoque cista custodiatur vna cistula in qua includatur et tuto seruetur Sigillum commune Ecclesiae nostrae, quo Sigillo communi mandamus vt nihil unquam signetur, nisi quod ante plene et aperte in quodam Registro scribatur, et cum eodem Registro publice conferatur et perlegatur. Quoties vero alicui scripto Sigillum apponetur, nihil unquam supra tresdecim solidos et quatuor denarios pro illius scripti sigillatione a quocunque exigetur. In hac etiam domo volumus reponi alteram cistam in qua reponentur haec nostra Statuta et Ordinationes, atque Literae Patentes Fundationis et dotationis Ecclesiae nostrae, ac alia scripta et munimenta Maneriorum, terrarum, tenementorum, reddituum, possessionum, libertatum et Juris quod Ecclesia nostra in ijsdem quoquo modo habet. Quod si vnica cista ad haec omnia continenda non sufficiat, plures haberi volumus. Singulae autem cistae atque cistula ipsa aut saltem ostium illud per quod patet aditus in domum interiorem in qua cistae reponantur, habebit tres seras cum totidem clauibus, diuersae fabricae, et singularum cistarum, atque cistulae siue Ostij praedicti

may always remain this sum at the least, and that it may be at hand to relieve the chance necessities of Our Church. In this chest also must be kept a little box, and the common Seal of Our Church must be enclosed and preserved safely therein, and We command that nothing be ever sealed with this common Seal, except it first be written fully and evidently in a certain Register, and be read through and publickly compared with the same Register. Further, as often as the Seal shall be set upon any writing, no more than thirteen shillings and fourpence shall be required of any one for the sealing of that writing. In this chamber also We will to be bestowed another chest, and therein shall be bestowed these Our Statutes and Ordinances and the Letters Patent of the Foundation and endowment of Our Church, and other writings and muniments of Manors, lands, tenements, rents, possessions, liberties, and of the Right which Our Church hath in any wise in the same. And if one chest alone suffice not to hold all these, We will have more. Moreover the several chests and the box itself, or at the least the door through which lieth the entrance into the inner chamber wherein the chests are disposed, shall have three locks with as many keys diversely fashioned, and the Dean

clauem vnam seruabit Decanus, alteram Vicedecanus, tertiam Thesaurarius; Nullaque cistarum aut cistula aperiatur nisi consentientibus et praesentibus omnibus custodibus aut eorum Deputatis. Prohibemus denique ne vnus aliquis duas claues secum simul seruet. Quoties autem clauigerorum aliquis a dicta Ecclesia nostra proficiscitur, clauem suam relinquet apud alium aliquem Canonicum non clauigerum domi commorantem. Quod si talis domi non reperiatur, apud vnum aliquem e minoribus Canonicis deponat, qui sine consilio deponentis claues eiusmodi e manibus suis non dimittat, sed quotiescunque vsus exposcit, personaliter intersit, vt deponenti cum redierit, de transactis rationem reddere valeat.

shall keep one key, the Vice-Dean the second, and the Treasurer the third of the several chests and the box, or of the Door aforesaid; And none of the chests must be opened, nor the box, without the consent and presence of all the guardians or their Deputies. Finally We forbid any one to keep two keys by him at the same time. As often as one of the key bearers departeth from Our said Church, he shall leave his key with some other of the Canons, not a key bearer, abiding at home. But if such an one be not found at home, he must deposit it with one of the minor Canons, who must not let such keys go from his hands without the counsel of the depositor, but as often as use requireth shall be present in person, that so he may be able to render account to the depositor at his return of all that hath been done.

34. *De Ratione seu Computo quotannis reddendo.*

In domo aerarij exteriori volumus vt omnes Balliui, firmarii, collectores, nemorum custodes, Officiarij et Ministri tam forinseci quam intrinseci die decimo nono Nouembris quotannis rationem reddant, et computum faciant, omnium eorum quae ad officium ipsorum spectant. Praeterea statuimus et ordinamus quod etiam eodem tempore Re-

34. *Of the Reckoning or Account to be rendered yearly.*

In the outer chamber of the treasury We will that all Bailiffs, farmers, collectors, woodwards, Officers, and Ministers, alike external and domestic, shall every year on the nineteenth day of November render a reckoning and give account of all things pertaining to their own office. Moreover We decree and ordain that also at the same time the Receiver and the Treasurer shall

ceptor et Thesaurarius coram Decano et Canonicis praesentibus et Auditore, qui vel ipse praesens erit, vel loco suo alium mittet, reddent plenum et fidele computum de omnibus quae ad Officium suum spectant, videlicet quid receperint et quid expenderint, quid supersit, quid Ecclesia debeat, et quid ipsi debeatur; Et si quid pecuniae in illorum alicuius manibus et possessione residuum fuerit illud totum protinus sine mora persolui et reddi iubemus, sub paena subtractionis quotidianarum distributionum per tres menses, vel grauioris mulctae, si res ita postulat. Qui vero post tres menses non plene satisfecerit Ecclesiae et persoluerit, volumus quod ipsius Praebenda siue Canonicatus ipso facto sine omni alio decreto aut sententia declaratoria vacet, ipsumque in ius pro debita pecunia trahi iubemus. Denique Indenturae omnes bonorum Ecclesiae (quae in vsu sunt) eodem tempore ostendantur, et (si opus fuerit) renouentur, vt in omnibus Decano et Canonicis constare possit Ecclesiae nostrae status et conditio.

render a full and faithful account before the Dean and Canons present and the Auditor, who shall either himself be present, or shall send another in his stead, of all things pertaining to their Office, to wit, of their receipts, and payments, of the overplus, of what the Church oweth, or herself is owed. And if there be any money left over in the hands and possession of any of them, We order that the whole sum thereof be fully paid and returned forthwith and without delay under pain of withdrawal of the daily portions for three months, or of a heavier fine, if the matter so demand. Furthermore he that after three months hath not rendered full satisfaction and payment to the Church, We will that his Prebend or Canonry be thereupon vacant without any other decree or pronouncement, and that he himself be brought before the court for the money due. Finally all Indentures of the goods of the Church, which are in use, must be shewn at the same time, and if need be, renewed, that in all things the Dean and Canons may know the estate and condition of Our Church.

35. *De Corrigendis Excessibus.*

Vt in Ecclesia praedicta tam recta disciplina, quam morum integritas seruetur, Statuimus et ordinamus vt si Decanus se minus

35. *Of the Correction of Excesses.*

To the maintenance both of a right discipline and of wholesome manners in the aforesaid Church, We decree and ordain that if the

honeste gessisse, vel haec nostra Statuta in Ecclesiae damnum aut infamiam violasse per maiorem partem Capituli iudicatus fuerit, primo (quam fieri potest modestissime) illum suadeant et hortentur, sin autem post trinam eiusmodi hortationem perseuerauerit, nec sese emendauerit, statim coram Episcopo Visitatore deferatur, et illius iudicio et censura vel corrigatur vel si grauitas culpae exposcat et Nobis vel Successoribus nostris ita videbitur, depriuetur et penitus amoueatur. Praebendarij autem seu Canonici similiter culpabiles eodem modo moneantur per Decanum et maiorem partem Capituli, qui si nec sic quidem ad frugem redierint Decani et Capituli arbitrio mulctari volumus; Tertio si ita deliquerit eorum aliquis, per Decanum Episcopo Winton denuncietur, vt per ipsum secundum criminis qualitatem corrigatur, et si culpae grauitas exposcat, depriuetur et amoueatur. Leues autem offensiones seu potius negligentiae, pro quibus nulla (in his Statutis) paena nominatim constituitur, post trinam (ut antea diximus) admonitionem Decani et Capituli iudicio corrigantur. Si quis autem siue Decanus siue Praebendarius in aliquo grauiori crimine veluti haeresi, periurio, Adulterio, homicidio voluntario,

Dean shall be judged by the more part of the Chapter to have borne himself dishonestly, or to have broken these Our Statutes to the loss or ill repute of the Church, in the first place they shall advise and exhort him with what modesty they may, but if he shall persist and not amend himself after three exhortations on this wise, he shall straightway be accused before the Bishop as Visitor and either corrected by his judgement and censure, or if the gravity of the fault require, and it so seem good to Us or Our Successors, he shall be deprived and utterly removed. If the Prebendaries or Canons be blameworthy in like manner they shall be admonished after the same sort by the Dean and the more part of the Chapter, and if even so they return not to honest living, We will that they be fined at the discretion of the Dean and Chapter. In the third place, if any of them be thus in fault, he shall be denounced by the Dean to the Bishop of Winchester, to the end that he be corrected by him according to the nature of the offence, and if the gravity of the fault so require, he be deprived and removed. Light offences, or rather negligences, for which no penalty is appointed expressly in these Statutes, after three admonitions, as we have said above, must be corrected in the judgement of the Dean and Chapter. If any

furto notabili, et id genus alijs, culpabilis inuentus et conuictus fuerit, per Episcopum protinus amoueatur et expellatur. Si quis minorum Canonicorum, Clericorum aut aliorum Ministrorum et famulorum similiter et pauperum in leui culpa deliquerit, arbitrio Decani aut eo absente Vicedecani, aut vtroque absente Residentis senioris corrigatur. Si grauius fuerit delictum, per Decanum et Capitulum expellatur, et ab Ecclesia penitus amoueatur.[1]

one, whether Dean or Prebendary, be found and proved guilty of some graver charge such as heresy, perjury, Adultery, wilful homicide, notable theft, and other things of this sort, he must be straightway removed and expelled by the Bishop. If any of the minor Canons, Clerks, or other Ministers and servants likewise and the poor men have offended in a light fault, let him be corrected at the discretion of the Dean, or in his absence the Vice-Dean, or in the absence of both the senior Resident. If the offence be graver, he must be expelled by the Dean and Chapter and utterly removed from the Church.

36. *De Eleemosynis et vijs publicis reficiendis.*

Praeter Eleemosynam nostram in duodecim praedictos pauperes collocatam, dedimus etiam annuam Summam centum librarum Ecclesiae nostrae tum ad pauperum et egenorum subuentionem tum ad vias publicas reficiendas. Cuius quidem Summae, sexaginta sex libras, tredecim solidos, et 4^{or} denarios distribui volumus partim per Decanum aut Receptorem, cum terras, maneria et Ecclesias

36. *Of Alms and the repairing of highways.*

Besides Our Alms allotted to the twelve poor men aforesaid We have given also an annual Sum of one hundred pounds to Our Church both for the succour of the poor and needy and for the repairing of highways. Of this Sum We will that sixty and six pounds, thirteen shillings, and four pence be distributed partly by the Dean or Receiver whenas he goeth about and visiteth lands, manors, and

[1] A lay clerk having been dismissed under a Chapter Order, November 25, 1875, on the ground that he was unable from illness to perform his duties, appealed to the Visitor, who, on March 25, 1876, reinstated him since 'no sufficient ground has been shown for such removal'.

impropriatas circuit et inuisit. (Apud quas Ecclesias distribuetur egenis iuxta illorum necessitatem, ne hinc videantur omnia metere et nihil seminare) Partim vero per Decanum aut Thesaurarium dispensetur praedicta Summa pauperibus et egenis Ecclesiae nostrae vicinis. Quarum quidem distributionum ratio particulatim ostendatur in generali Computo. Alteram Summam triginta trium librarum sex solidorum et octo denariorum assignauimus pontibus et vijs publicis reficiendis et sternendis secundum iudicium Decani et Capituli aut eo absente Vicedecani et Capituli. Atque hae distributiones vt quotannis fideliter praestentur etiam Episcopus in sua Visitatione sedulo curabit.

impropriate Churches. At which Churches distribution shall be made to the poor according to their necessity, lest they seem from hence to reap only and to sow nothing; But in part the aforesaid Sum must be dispensed by the Dean or Treasurer to the poor and needy in the neighbourhood of Our Church. Of these distributions must a particular reckoning be set forth at the general Account. A second Sum of three and thirty pounds, six shillings, and eight pence We have assigned to the repairing and building of bridges and highways according to the judgement of the Dean and Chapter, or if the Dean be absent, the Vice-Dean and Chapter. And that these distributions be faithfully performed every year, the Bishop also at his Visitation shall diligently provide.

37. *De Interpretatione nominis Capituli et Capitulis celebrandis.*[1]

Quoniam in his nostris Statutis crebra Capituli mentio habetur, declaramus quod sub Capituli nomine vbique dimidiam ad minimum totius numeri omnium Prae-

37. *Of the Interpretation of the word Chapter and of the holding of Chapters.*

Forasmuch as mention of the Chapter is oftentimes made in these Our Statutes, We make known that under the name of Chapter We understand everywhere the half at

[1] 'The fact that the body is named independently of the Dean shows that that officer had a separate standing, as well as a common life with the Prebendaries: he was, in fact, also a "corporation sole", holding estates and performing as Dean such functions as a corporation could perform, and having a corporate seal of his own [?]. *Capitulum* is also used of a chapter house or place of meeting of a Chapter, and of an actual meeting of the body "holding chapter".' *Winchester Cath. Doc.*, i. 193.

bendariorum seu Canonicorum partem intelligimus. Ea enim sola tanquam per Capitulum acta haberi volumus, quibus ad minimum dimidia pars totius numeri Praebendariorum seu Canonicorum praesens adest, idque in domo capitulari vel alibi intra septum Ecclesiae in simul capitulariter congregatorum, et expresse eisdem consentientium, nam absentium suffragia nullo modo valere sinimus nec alicuius roboris esse, nisi in ijs casibus, quibus in aliquo horum Statutorum expressa fit mentio de consensu Decani etiam absentis. Statuimus insuper et volumus vt Decanus, aut eo absente, Vicedecanus aut utroque absente senior Canonicus residens cum Canonicis praesentibus semel ad minimum singulis mensibus et praeterea quoties videbitur expedire, Capitulum celebrent, et de negotijs Ecclesiae nostrae pie et prudenter tractent, quae negotia vt melius expediantur si modo sex Canonicorum numerus domi non reperiatur, volumus vt nullus eorum intra spatium quindecim milliarium commorans si a Decano vel eius absentia Vicedecano accersitus fuerit, ad haec Capitula menstrua recuset venire et interesse sub paena arbitraria per Decanum et Capitulum infligenda toties quoties, Volumus etiam vt singulis annis duo generalia cele-

least of the whole number of all the Prebendaries or Canons. For We will that those only be regarded as acts of the Chapter, at which at the least a half of the whole number of Prebendaries or Canons is present, and this assembled together chapterwise in the chapter house or elsewhere within the close of the Church and expressly giving consent to the same, for We suffer the votes of the absent in no wise to be valid, or to have any force, save in those cases where express mention is made in any of these Statutes of the consent of the Dean, even if he be absent. Furthermore We will and decree that the Dean, or in his absence the Vice-Dean, or in the absence of both the Senior Canon resident, with the Canons present, do hold a Chapter once at the least in every month, and besides as often as shall seem expedient, and deal piously and prudently with the business of Our Church, and that this business be the better set forward, if so be the number of six Canons be not found at home, We will that none of them abiding within the space of fifteen miles shall refuse to come to these monthly Chapters and to take his part therein if he be summoned by the Dean, or in his absence the Vice-Dean, under a penalty to be imposed by the Dean and Chapter every time at their discretion. We will also that every

brentur Capitula, vnum videlicet vicesimo quinto Nouembris quod finietur ante decimum diem Decembris. Alterum vero pridie Festi Sancti Iohannis Baptistae, quod finietur ante primum Iulij sequentis: In quibus quidem generalibus Capitulis tantum, omnia grauiora Ecclesiae negotia, veluti feodi concessiones &c. (nisi quorum dilatio damnosa esset Ecclesiae) tractari et expediri volumus; et quaecunque a Decano et Canonicis praesentibus ordinata et decreta fuerint (nostris hisce Statutis minime repugnantia) ab omnibus Ecclesiae nostrae membris (quatenus ipsos concernunt) obseruari volumus. Ad omnia etiam Ecclesiae negotia vnus sit a publicis Commentarijs qui Clericus Capituli vocetur, qui idem sit etiam Auditor, et intra Ecclesiae ambitum constanter resideat,[1] hic vocatus Capitulis intersit, et diligenter tam omnia acta Capituli quam alia quaecunque scripta Sigillo communi munienda in Ecclesiae Commentarios referat. Caeteraque omnia et singula quae ad officium suum spectant fideliter faciet, de quibus omnibus et de secretis Capituli illicite non reuelandis, et quod nulli (exceptis Decano et Canonicis) Commentarios aut exemplaria illorum tran-

year two general Chapters be held, to wit, one on the five and twentieth day of November, which shall be ended before the tenth of December, and the other on the day before the Feast of Saint John Baptist, which shall be ended before the first of July following. We will that all the graver business of the Church such as the grants of a fief etc. be handled and set forward at these general Chapters only, save those the delay whereof would cause loss to the Church; and whatsoever things are ordained and decreed by the Dean and Canons present, provided they in no way conflict with these Statutes, We will to be observed by all the members of Our Church, so far as they concern them. Also for all the business of the Church there must be a publick Notary to be called the Chapter Clerk, who must also be the Auditor and reside constantly within the bounds of the Church. He when summoned must be present in the Chapters and diligently record in the Ledger books of the Church as well all the acts of the Chapter as other writings whatsoever that are to be ratified by the common Seal; and he shall faithfully perform the other duties, all and singular, that pertain to his office. Touching all these things, and the not revealing

[1] The Chapter Clerk no longer resides in the Close.

scripta vel tradat vel ostendat sine Decani aut eo absente Vicedecani, aut utroque absente, Residentis senioris expresso consensu et mandato, Juramento obstringetur.

unlawfully the secrets of the Chapter, and that he will not deliver or shew to any, save the Dean and Canons, the Ledger books or the copies made thereof, without the express consent and command of the Dean, or if he be absent the Vice-Dean, or if both be absent the senior Resident, he shall be bound by an Oath.

38. *De Visitatione Ecclesiae.*

NULLUM opus est adeo pie caeptum, adeo prospere productum, adeo fideliter consummatum, quod non facile subruatur ac incuria et negligentia subuertatur. Nulla tam sancta et firma Statuta conduntur, quin temporis diuturnitate in obliuionem et contemptum veniant, si non adsit continua vigilantia et pietatis zelus; Quod quidem, ne in Ecclesia nostra vnquam fiat, aut euenire possit, Nos, reuerendi patris Episcopi Winton (qui pro tempore fuerit) fide et diligentia freti, Eundem Ecclesiae nostrae Cathedralis sanctae et indiuiduae Trinitatis Winton Visitatorem constituimus, volentes ac mandantes vt (pro Christiana fide et ardenti pietatis zelo) vigilet, et gnauiter curet, vt haec Statuta et Ordinationes Ecclesiae nostrae a nobis edita inuiolabiliter obseruentur, possessiones et bona tam spiritualia quam temporalia prospero

38. *Of the Visitation of the Church.*

No work is so piously begun, so happily set forward, so faithfully accomplished, but that it may readily be undermined and overthrown by heedlessness and neglect. No Statutes are so strongly and surely established as not to come by length of time into forgetfulness and disregard, unless unceasing vigilance and pious zeal wait upon them. Lest this ever come to pass or possibly happen in Our Church, We, relying on the faith and diligence of the reverend father the Bishop of Winchester for the time being, do constitute Him Visitor of Our Cathedral Church of the holy and undivided Trinity in Winchester, willing and commanding that in his Christian faith and burning zeal of piety he keep watch and vigorously provide that these Statutes and Ordinances of Our Church put forth by Us be inviolably observed; that the possessions and goods, both spiritual and temporal, flourish in prosperous estate;

statu floreant, iura, libertates et priuilegia conseruentur, et defendantur, Atque vt haec ita fiant, Statuimus et volumus vt Episcopus ipse praedictus quoties a Decano vel a duobus Canonicis rogatus fuerit, immo licet non rogatus semel tamen quouis triennio ad Ecclesiam nostram in propria persona, nisi grandis obstiterit necessitas, alioquin per Cancellarium suum accedat, et Decanum, Canonicos, minores Canonicos, Clericos, caeterosque omnes Ecclesiae nostrae Ministros in locum congruum conuocet, Cui quidem Episcopo praesentis Statuti vigore plenam concedimus potestatem et authoritatem vt super singulis articulis in Statutis hisce contentis, et de quibuscunque alijs articulis statum commodum aut honorem Ecclesiae nostrae concernentibus, Decanum, Canonicos, minores Canonicos, caeterosque Ministros interroget et cogat eorum quemlibet (per Juramentum Ecclesiae praestitum) veritatem dicere de omnibus delictis et criminibus quibuscunque, comperta autem et probata iuxta delicti et criminis mensuram puniet Episcopus atque reformabit, omniaque faciet quae ad vitiorum resecationem necessaria videbuntur, quaeque ad Visitatoris Officium pertinere de iure dignoscuntur. Quos quidem

that the rights, liberties, and privileges be guarded and maintained. And that this may be compassed, We decree and will that the aforesaid Bishop, so often as he be asked by the Dean or two Canons, nay, though he be not asked, once every three years notwithstanding, shall come to Our Church in his own person, unless great necessity be opposed, otherwise by his Chancellor, and call together the Dean, Canons, minor Canons, Clerks, and all the other Ministers of Our Church to a fitting place. To this Bishop by virtue of this present Statute We grant full power and authority to question the Dean, Canons, minor Canons, and the other Ministers upon the several articles contained in these Statutes and any other articles whatsoever touching the estate, advantage, or honour of Our Church, and to compel any of them by the Oath that he hath taken upon him to the Church to tell the truth concerning all offences and misdemeanours whatsoever; And such evils as he hath discovered and proved the Bishop shall punish according to the measure of the offence and misdemeanour, and shall reform, and shall do all things that seem needful for the checking of vice, and are recognized rightly to belong to the Office of Visitor. All these persons, Dean, Canons, and other Ministers

omnes tam Decanum quam Canonicos et alios Ecclesiae nostrae Ministros, quoad omnia praemissa volumus et mandamus ipsi Episcopo parere et obedire. Statuimus autem (in virtute Juramenti nostrae Ecclesiae praestiti) vt nemo contra Decanum et Canonicos, aut aliquem Ministrorum Ecclesiae nostrae praedictae, quicquam dicat aut enuntiet, nisi quod verum crediderit, aut de quo publica vox vel fama circumlata fuerit. Volumus praeterea vt Decanus (communibus Ecclesiae nostrae sumptibus) Episcopo visitanti viginti personis comitato vnam aut ad summum duas refectiones intra Ecclesiae nostrae aedes praeparet, et apponat. Insuper statuimus et volumus praeter Archetypum in cista (vt supra) seruandum, duo exemplaria horum Statutorum in membranis scite describi, quorum alterum penes Decanum aut eo absente, Vicedecanum, alterum penes residentem seniorem, qui pro tempore fuerit, semper remanebit. Porro quoniam haec Statuta perpetuo duratura optamus, volumus vt si quae ambiguitas, contentio aut dissentio orta fuerit, posthaec inter Decanum et Canonicos, aut inter Canonicos ipsos, de vero et sincero intellectu Statutorum nostrorum (quae omnia iuxta pla-

of Our Church, We will and command in all things aforesaid to submit themselves obediently to the Bishop. Moreover We decree by virtue of the Oath that they have taken upon them to Our Church that none shall say or proclaim anything against the Dean, Canons, or any of the Ministers of Our Church aforesaid, save what he shall believe to be true, or what hath been noised abroad by common rumour or report. Moreover We will that when the Bishop holdeth his Visitation attended by a train of twenty persons, the Dean shall make ready and set before him at the common expense of the Church one or at the most two repasts within the buildings of Our Church. Furthermore We will and decree that besides the Original to be kept, as above, in the chest, two copies of these Statutes be elegantly written down on parchments, whereof the one shall always remain with the Dean, or in his absence the Vice-Dean, the other with the senior resident for the time being. Moreover, since We hope that these Statutes will endure for ever, We will that if any doubt, dispute, or disagreement arise hereafter between the Dean and Canons or among the Canons themselves concerning the true and sincere understanding of Our Statutes, which We will shall all be understood according to the plain and grammatical

num et grammaticum sensum intelligi volumus) decernimus vt Statutum illud vel aliqua Statuti Clausula, de qua orta est contentio, ad Episcopum Wintoniensem referatur, cuius interpretationi et declarationi (modo Statutis nostris non repugnet) eos qui dubitarunt aut contenderunt, sine dilatione aut contradictione stare et obedire praecipimus. Et ne quis Statutorum nostrorum transgressor ignorantia eorundem se possit excusare, volumus vt eadem publice semel quolibet anno (die vicesimo secundo Iunij) ante incaeptum Capitulum aestiuale in domo Capitulari, integraliter omnibus dictae Ecclesiae Ministris domi praesentibus ad id conuocatis legantur, et quolibet generali Capitulo ea etiam Statuta recitentur, quae Decanum et Praebendarios, computum aut alia negotia Ecclesiae tunc tractata, quomodolibet tangunt. Inhibemus tamen Visitatori, et Statutorum declaratori alijsque omnibus cuiuscunque dignitatis aut authoritatis fuerint, ne ulla noua Statuta condant aut cum aliquo dispensent, nisi vt praefertur. Inhibemus etiam Decano et Canonicis Ecclesiae nostrae ne huiusmodi Statuta recipiant sub paena periurij et amotionis perpetuae a nostra Ecclesia. Reseruamus tamen nobis et Successoribus nosense, We decree that that Statute, or any Clause of a Statute, concerning which dispute hath arisen, shall be referred to the Bishop of Winchester, and those who have hesitated or disputed We enjoin obediently to abide by his interpretation and exposition without delay or gainsaying, provided it conflict not with Our Statutes. And that no transgressor of Our Statutes may excuse himself by ignorance of the same, We will that they be publickly read in their entirety once every year in the Chapter house on the two and twentieth day of June, before the beginning of the summer Chapter, all the Ministers of the said Church who are present at home being called together for that purpose; and at every general Chapter those Statutes shall also be recited which in any wise touch the Dean, Prebendaries, the account, or other business of the Church handled at that time. Howbeit We forbid the Visitor and expounder of the Statutes, and all others of whatsoever dignity or authority they be, to make any new Statutes, or to dispense with any of them, except as is aforesaid. We forbid also the Dean and Canons of Our Church to receive such Statutes under pain of perjury and perpetual removal from Our Church. Notwithstanding We reserve to Ourselves and Our Successors full

stris plenam potestatem et authoritatem Statuta haec mutandi, alterandi, et, si videbitur, etiam noua condendi.

power and authority to change these Statutes, to alter them, and if it seem good, even to make new Statutes.

Explicit liber Statutorum Ecclesiae Cathedralis Sanctae et indiuiduae Trinitatis Winton:

Here endeth the book of the Statutes of the Cathedral Church of the Holy and undivided Trinity in Winchester.

Deo sit Honor, Laus, et Gloria.

Unto God be Honour, Praise, and Glory.

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THE END.

APPENDIX I

In *Winchester Cathedral Documents* I (Hampshire Record Society, 1889), pp. 35–46 there is a description of the charter of Henry VIII, dated March 28, 1541, followed by the full text of the Latin document and an English summary of its contents. As the present constitution of the Cathedral is determined primarily by these Letters Patent and by the Caroline Statutes, it seems advisable to supplement this edition of the Statutes by a reproduction of the text of the Charter.

A collation of the *Cathedral Documents* with the original brought to light very few differences, and these of no importance. We have made the necessary corrections, but otherwise reprint the text given in 1889 by Dean Kitchin and Canon Madge.

LETTERS PATENT OF HENRY VIII, March 28, 1541.

Henricus Octavus Dei gracia Angliæ et Franciæ Rex, fidei Defensor, Dominus Hiberniæ, et in terra Supremum Caput Anglicanæ Ecclesiæ, Omnibus ad quos præsentes literæ pervenerint salutem. Cum nuper Cœnobium quoddam sive monasterium, quod dum extitit Ecclesia Sancti Swethuni Wintoniensis vulgo vocabatur, atque omnia et singula ejus Maneria dominia mesuagia terras tenementa hereditamenta dotationes et possessiones certis de causis specialibus et urgentibus per Willelmum ipsius nuper Cœnobii sive Monasterii Priorem et ejusdem loci Conventum nobis et heredibus nostris imperpetuum jamdudum data fuerunt et concessa, prout per ipsorum Prioris et Conventus Cartam sigillo suo communi sive conventuali sigillatam et in Cancellaria nostra irrotulatam manifeste liquet, Quorum prætextu nos de ejusdem nuper Cœnobii sive Monasterii scitu septu et procinctu ac de omnibus et singulis prædictorum nuper Prioris et Conventus maneriis dominiis mesuagiis terris tenementis hereditamentis dotationibus et possessionibus ad præsens pleno jure seisiti sumus in dominico nostro ut de feodo. Nos utique sic de eisdem seisiti existentes, divinaque nos inspirante clementia, nichil magis ex animo affectantes quam ut vera religio verusque Dei cultus inibi non modo non oboleatur[1] Sed in integrum potius restituatur et ad primitivam suæ genuinæ sinceritatis normam reformetur, correctisque enormitatibus in quas Monachorum vita et professio longo temporis lapsu deplorabiliter exorbitaverat, operam dedimus, quatenus humana prospicere potest infirmitas, ut imposterum ibidem sacrorum eloquiorum documenta et nostræ salutiferæ

[1] *Sic* in MS. pro 'aboleatur'.

redemptionis sacramenta pure administrentur, bonorum disciplina sincere observetur, Juventus in literis liberaliter instituatur, senectus viribus defecta, eorum præsertim qui vel circa personam nostram vel alioqui circa regni nostri negocia publice bene et fideliter nobis servierint, rebus ad victum necessariis condigne foveatur, ut denique elemosynarum in pauperes Christi elargitiones, viarum pontiumque reparaciones, et cætera omnis generis pietatis officia illinc exuberanter in omnia vicina loca longe lateque dimanent ad Dei omnipotentis gloriam et ad subditorum nostrorum communem utilitatem felicitatemque: IDCIRCO nos infra prælibatum Scitum septum circuitum ambitum et procinctum dicti nuper Cœnobii sive Monasterii ad gloriam et honorem sanctæ et individuæ Trinitatis Patris et Filii et Spiritus Sancti quandam ecclesiam cathedralem de uno Decano presbitero et duodecim præbendariis presbiteris ibidem omnipotenti Deo omnino et imperpetuum servituris creari erigi fundari et stabiliri decrevimus, et eandem ecclesiam cathedralem de uno Decano presbitero et duodecim præbendariis presbiteris cum aliis ministris ad divinum cultum necessariis tenore præsentium realiter et ad plenum creamus erigimus fundamus stabilimus et stabiliri ac imperpetuum inviolabiliter observari jubemus per præsentes VOLUMUS itaque et per præsentes ordinamus quod ecclesia cathedralis prædicta sit et imperpetuum erit ecclesia cathedralis et sedes episcopalis Reverendi in Christo patris Stephani permissione divina Wintoniensis Episcopi et successorum suorum Wintoniensium Episcoporum, eandemque ecclesiam cathedralem sanctæ et individuæ Trinitatis honoribus et insigniis sedis episcopalis et cathedralis ecclesiæ per præsentes decoramus et eandem sedem episcopalem infra Scitum et præcinctum dicti nuper Cœnobii seu Monasterii præfato Episcopo et successoribus suis Episcopis Wintoniensibus damus et concedimus per præsentes HABENDUM et gaudendum eidem Episcopo et successoribus suis imperpetuum. Et ut ecclesia cathedralis prædicta de personis congruis et singulis locis et gradibus suis perimpleatur et decoraretur,[1] dilectum nobis Willelmum Kyngesmyll sacræ Theologiæ professorem primum originalem et modernum Decanum prædictæ ecclesiæ cathedralis, ac Edmundum Stewarde legum doctorem primum presbiterum præbendarium ac Johannem Trafforde sacræ theologiæ professorem secundum presbiterum præbendarium, ac Johannem Deane sacræ theologiæ professorem tertium presbiterum præbendarium, ac Johannem Draper quartum presbiterum præbendarium, ac Henricum Millys quintum presbiterum præbendarium, ac Thomam Runcorne sextum presbiterum præbendarium, ac Willelmum Medowe septimum presbiterum præbendarium, ac Ricardum Reder octavum presbiterum præbendarium, ac Petrum Langriche nonum presbiterum præbendarium, ac Thomam White decimum presbiterum præbendarium, ac Antonium Barker undecimum presbiterum præbendarium, ac Johannem White duodecimum presbiterum præbendarium prædictæ ecclesiæ cathedralis tenore præsentium facimus præficimus constituimus et ordinamus per præsentes. VOLUMUS etiam et ordinamus ac eisdem Decano

[1] *Sic* in MS. pro 'decoretur'.

et præbendariis concedimus per præsentes quod prædictus Decanus et duodecim præbendarii decetero sint de se in re et nomine unum corpus corporatum, habeantque successionem perpetuam et se gerunt[1] exhibebunt et occupabunt juxta et secundum ordinationes regulas et statuta eis per nos in quadam Indentura imposterum fienda specificanda et declaranda; Et quod iidem Decanus et præbendarii aut successores sui Decanus et Capitulum ecclesiæ cathedralis Sanctæ Trinitatis Wintoñ imperpetuum vocabuntur et appellabuntur ac in præsenti vocentur et appellentur. Et quod præfatus Decanus et præbendarii ecclesiæ cathedralis prædictæ et successores sui sint et imperpetuum erunt Capitulum Episcopatus Wintoniensis, sitque idem Capitulum præfato Stephano nunc Wintoniensi Episcopo et successoribus suis Episcopis Wintoniensibus perpetuis futuris temporibus annexum incorporatum et vintum,[2] ipsosque Decanum et præbendarios unum corpus corporatum in re et nomine facimus creamus et stabilimus, ac eos pro uno corpore facimus declaramus ordinamus et acceptamus, habeantque successionem perpetuam: Et quod ipsi Decanus et Capitulum eorumque successores per nomen Decani et Capituli ecclesiæ cathedralis Sanctæ Trinitatis Wintoñ prosequi clamare et placitare possint, et implacitari ac defendere et defendi respondere et responderi, in quibuscunque Curiis et locis legum nostrarum et alibi ubicunque in et super omnibus et singulis causis actionibus sectis demandis brevibus et querelis realibus spiritualibus ecclesiasticis personalibus et mixtis, ac in omnibus aliis rebus causis et materiis quibuscunque; et per idem nomen maneria dominia terras tenementa possessiones hereditamenta proficua et emolumenta tam spiritualia sive ecclesiastica quam temporalia et alia quæcunque per nos per literas nostras patentes heredum vel successorum nostrorum seu per aliquam aliam personam vel personas quascunque eis et successoribus suis vel aliter secundum leges nostras vel heredum seu successorum nostrorum dandas seu concedendas capere recipere et perquirere dare alienare et dimittere possint et valeant, ac generaliter omnia alia et singula capere recipere et perquirere dare alienare et dimittere ac facere et exequi valeant et possint, prout cæteræ ecclesiæ cathedrales infra Regnum nostrum Angliæ capere recipere perquirere dare alienare et dimittere ac facere consueverunt aut exequi possint quoquomodo: Et quod Decanus et Capitulum ecclesiæ cathedralis Sanctæ Trinitatis Wintoñ prædictæ et successores sui imperpetuum habeant et habebunt commune sigillum ad omnimodas causas evidencias et cætera scripta vel facta sua fienda eos vel ecclesiam cathedralem Sanctæ Trinitatis Wintoñ prædictam aliquo modo tangentia sive concernentia sigillandum, per quod se et successores suos astringere et obligare possint et valeant ad tempus vel imperpetuum juxta et secundum tenorem ejusdem scripti super illos sigillati. Et quia volumus dictam ecclesiam cathedralem Sanctæ Trinitatis Wintoñ ad laudem et honorem omnipotentis Dei honorifice dotari, de ampliori gracia nostra dedimus et concessimus ac per præsentes damus et concedimus præfatis Decano et Capitulo

[1] *Sic* in MS. pro 'gerent'.

[2] *Sic* in MS. pro 'vinctum'.

ecclesiæ cathedralis Sanctæ Trinitatis Wintoñ prædictæ totum prædictum Scitum septum circuitum ambitum et præcinctum supradicti nuper Cœnobii sive Monasterii Sanctæ Trinitatis Wintoñ cum omnibus antiquis privilegiis libertatibus ac liberis consuetudinibus ejusdem nuper Cœnobii sive Monasterii, ac totam ecclesiam ibidem unacum omnibus capellis plumbis campanis campanilibus claustris Cimiteriis mesuagiis domibus ædificiis curtilagiis ortis Gardinis pomariis stagnis vivariis et cæteris omnibus locis et terris et territoriis infra eadem Scitum septum circuitum ambitum et præcinctum prædicti nuper Cœnobii sive Monasterii existentibus et quæ ut pars partis vel parcellæ ejusdem nuper Scitus sive monasterii communiter fuerunt reputata seu æstimata, quæ nuper fuerunt prædicti nuper Prioris et Conventus in jure nuper Monasterii prædicti, simul cum omnibus et omnimodis vasis jocalibus ornamentis bonis catallis et implementis ejusdem nuper Cœnobii sive Monasterii: Exceptis tamen semper et dicto Stephano nunc Wintoniensi Episcopo et successoribus suis omnino reservatis quodam magno mesuagio ejusdem nunc Episcopi Wintoniensis vocato *le palys de Wolvesey* ibidem ac omnibus aliis terris et tenementis ipsius nunc Episcopi in jure Episcopatus sui Wintoniensis cum suis pertinenciis universis HABENDUM tenendum et gaudendum prædictum Scitum septum circuitum ambitum et præcinctum supradicti nuper Monasterii una cum omnibus aliis privilegiis libertatibus ac liberis consuetudinibus supradictis; ac cum prædicta ecclesia Capellis campanis campanilibus Claustris Cimiteriis mesuagiis domibus ædificiis curtilagiis ortis Gardinis pomariis stagnis vivariis terris et territoriis infra dictum Scitum septum circuitum ambitum et præcinctum praedicti nuper Cœnobii sive Monasterii simul cum prædictis vasis jocalibus ornamentis bonis catallis et implementis ejusdem nuper Cœnobii sive Monasterii ac cum cæteris omnibus et singulis præmissis superius specificatis cum suis pertinenciis, exceptis præexceptis, præfatis Decano et Capitulo ecclesiæ cathedralis Sanctæ Trinitatis Wintoñ prædictæ et successoribus suis imperpetuum de nobis et heredibus et successoribus nostris in liberam puram et perpetuam elemosinam. VOLUMUS ETIAM et per præsentes concedimus præfatis Decano et Capitulo dictæ ecclesiæ Cathedralis Sanctæ Trinitatis Wintoñ et successoribus suis quod Decanus ecclesiæ cathedralis illius pro tempore existens omnes et singulos ejusdem ecclesiæ cathedralis inferiores Officiarios et Ministros ac alias prædictæ ecclesiæ cathedralis Sanctæ Trinitatis Wintoñ quascunque personas, prout casus seu causa exiget, faciet constituet admittet et acceptabit de tempore in tempus imperpetuum: Ac eos ac eorum quemlibet sic admissos vel admissum ob causam legittimam non solum corrigere vel etiam deponere et ab eadem ecclesia cathedrali amovere et expellere possit et valeat; Salvis nobis heredibus et successoribus nostris titulo jure et auctoritate Decanos præbendarios et omnes pauperes ex liberalitate nostra ibidem viventes de tempore in tempus nominandum assignandum et præficiendum qualitercunque et quotiescunque ecclesia cathedralis prædicta de Decano præbendariis vel pauperibus prædictis vel eorum aliquo per mortem vel aliter vacare contigerit, Aliquo in præsentibus suprascriptis incontrarium inde

non obstante. VOLUMUS insuper et per præsentes concedimus præfatis Decano et Capitulo ecclesiæ cathedralis Sanctæ Trinitatis Wintoñ prædictis quod ipsi pro se et successoribus suis habeant et habebunt has literas nostras patentes sub magno sigillo nostro Angliæ debito modo factas et sigillatas absque aliquo fine seu feodo magno vel parvo nobis in hanaperio nostro seu alibi ad usum nostrum proinde quovismodo reddendum solvendum vel faciendum; EO QUOD expressa mentio de vero valore annuo aut de aliquo alio valore vel certitudine præmissorum sive eorum alicujus, aut de aliis donis seu concessionibus per nos vel per aliquem progenitorum nostrorum præfatis Episcopo Decano et Capitulo seu eorum alicui ante hæc tempora factis in præsentibus minime facta existit, Aut aliquo statuto actu ordinatione provisione sive restrictione inde incontrarium facta edita ordinata sive provisa, Aut aliqua alia re causa vel materia quacumque in aliquo non obstante; IN CUJUS rei testimonium has literas nostras fieri fecimus patentes. TESTE me ipso apud Westmonasterium vicesimo octavo die Martii Anno regni nostri tricesimo secundo.

Per breve de privato sigillo et de data prædicta auctoritate parliamenti.

S. OLYVER.

APPENDIX II

EXTRACTS FROM DEAN YOUNG'S DIARY

This diary was discovered in 1918 and is preserved in the Cathedral Library. It is concerned chiefly with matters of money and estates, but also contains some passages of historical interest. The entries are scribbled in tiny handwriting with little regard to punctuation, &c. We have followed the original spelling but remedied other deficiencies in the following extracts, in order to make them more readable; we have also supplied headings.

A. *The Archbishop's Visitation.*

One 18 of June 1635 Sir Nathaniel Brent[1] Vicare General for my Lords Grace of Canterbury came to the toune. We all of the Church & Colledge went to meet him & waited upon him to the toune. He came w^t^ me in my coache but alighted at the cittie gate expecting the Mayor & Aldermen sould have met him as at other places, but they dide not. The gentleman aparitor caried a mace borne before him, & one of his men rode train. I broght him to my house & to his lodging at D^r^ Lanys.[2] The next morning we all attendet at the

[1] Sir Nathaniel Brent, who married the niece of Archbishop Abbot, was already Vicar General of the Province of Canterbury, as well as Warden of Merton College, Oxford, when Laud became Primate. Between 1634 and 1637, as Vicar General of the Metropolitan, he 'went through the length and breadth of England south of the Trent calling the clergy and the churchwardens to account, correcting disorders, and, at the worst, ordering the prosecution of the offenders in the Court of High Commission' (Gardiner, *Hist. Eng.*, *1603–1642*, vol. viii, p. 108. For the exercise of visitatorial jurisdiction by the High Commission, see R. Usher, *Rise and Fall of the High Commission*). He was more eager to reprove others for breach of statutes than to observe them himself, as his disputes with the Fellows of his college show: Laud was obliged to visit Merton and found that 'The warden appeared very foul'. In conducting the Archbishop's visitation he seems to have been minute and overbearing, but the information, in regard to cathedrals, he collected was found valuable when, as in the case of Winchester, new statutes appeared to be necessary. He was accompanied throughout a considerable period of his visitation by Laud's chaplain, the learned Peter Heylin, who no doubt represented the Archbishop's opinions and understood his wishes more clearly than the Vicar General. In later years Brent became an enemy of Laud, and gave evidence against him at his trial (see Laud's *Works*, iv. 194), took the Covenant, joined the Parliament, and presided over the Commission of 1647 to 'reform' the University of Oxford. He died in 1652. (Brodrick, *Memorials of Merton College.*)

[2] Benjamin Lany, William Lewes, Edward Burby, John Harris, James Halsey, doctors of divinity, were all prebendaries in 1635. Lawrence Hinton, D.D., was rector of Chilbolton and became a prebendary in 1644. Alan Mason, D.D., was rector of Farnborough. John Silver was master of the choristers in 1638 and later became organist. John Chase was Chapter Clerk.

weast door of the churche & their receaued him, & from thence went in procession ways, the Quier singing ane antheme, oup to our Lady chappel to prayers. One of the vergewrs went befor the prebends, the other befor me, his aparitor after me, & then he himself, & in that order we came from thence to the bodie of the churche, the organs playing a verse. A sermon after a psalme sunge. D^r^ Lewes[1] preached: his text 1. Cor. 11. 34. He hade a passage out of a Spanish writer taxing Bishops, Deans, Archdeacons, Prebends & all. After the sermon we went all in prosession to the chaptour house below, wheir Sir Nathaniel sat doune couerd; we all stood bare. His clerke first presented my Lord Archbishops comission to him, which he receyted bare headed saying '*Ob Reuerentiam debitam reuerendissimo in Christo Patri et Domino Domino Gulielmo diuina prouidentia Cantuariensi Archiepiscopo accipio hanc comissionem et iuxta vim et tenorem eiusdem decernimus procedendum fore.*' Then the comission was reade by M^r^ Chase,[1] in the which my Lords Grace gives him power to visit all churches, colledges, hospitals etc, King Henry the 8 Foundations by name, as our is. Then after that he caused the Kings Comission to my Lord Archbishop & some others, giving the Archbishop that power, to be reade. Then he called for our certificat which wes apointed to be made verylie in the citatione which wes set oup a monthe befor according to the monitione I receaued from him. There wes a list of all our names, & that wes called: then he gave me my oathe alone to present fully to certaine articles which were reade, & to the Prebends & Quier; all the other men were sworne in lik maner. Then he apointed a day when we sould exhibit our presentments to my Lords Grace w^t^ a coppie of our statuts. So I broght him to my house to dinner Friday, nothing but fishe & fruits & banqueting.[2] That night we waited one him to prayers, & the next morning againe first to prayers & after that to Sermon. D^r^ Helyn[1] preached: his text 1. Cor. 12. v. 27. After Sermon the comission first presented to the Vicar General; he accepted the same as befor; then it wes reade; then he desired us to accept the same. So we were couered w^t^ him; then he gave the charge . . first speaking of the necessity of a visitatione how Christ himself the great Bishop the visitour (*nota* he visits w^t^ salvation *vide in textu* he hathe visited his peple) *vide* how he walked among the candlestiks, *vide* how Apostles went out into all the world: since Archdeacons occuli Episcopi, Bishops diocesan, Archbishops prouincie, Metropolitans, now the Church, now Arian, *acies ordinata.* Then a great worke it wes & necessarie, but nothing can be reformed if they did not informe, as by oathe bounde, *veneratum Archiepiscopum*; Baldy calls it *ligatura spiritualis*; they call God to record, & as they louke to enioy the promises & escape the fearful curses in Gods bouke, so they sware they will tell trouthe etc —— *vide* the oathe printed

[1] See note 2 on preceding page.

[2] For banquet in the sense of wine and light refreshments, cp. Massinger, *Unnatural Combat*, iii. 1:

> We'll dine in the great Room, but let the Musick
> And Banquet be prepared here.

befor the bouke of articles, which he comendet & urged that they needet not feare to present, for if anie molested them they sould be met w^t^ all, if they gaue notice of them at the Highe Comission. Particularly he insisted upon first the recusant Papistes that came not to our meetings (*nota ibi* it is strange our prayers being good our doctrine sound y^t^ they did not abide . . . . .). We have not left them, but (*sic*) not *Ecclesiam Romanam sed Papatum, non corpus sed morbum* etc. The first Bishops Martyrs etc. Yet we in this eyland long before Gregorie adhered to the Easterne Churches rather *vide* —— & their one may discouver how first religioune came in etc. —— *vide* Bishop Godwin's bouke & the litle treatise of Scotland etc.

Then he scharply taxed the recusant Puritans or Brownists or Anabaptists ignorant foulishe men —— *nota* I saw a schipwright so come befor the late Archbishops Grace, but, blessed be God, few suche left ; & let not aspersions be cast upon honest conformable men to the doctrine & discipline etc.

Then he spoke of reverence in churches, Gods house, their reparing, adorning, etc, then churchyards keapt, the houses of parsons, vicars, poor means may be mendet etc ; then willed the churchwardens to goe aside & only the clergie to come neer ; exhorted them to diligence in their calling, to reade whole prayers, to preache, to catechise in the efternounes according to that in the bouke, to be cairful of their oune good life as examples to the floke, *lux mundi* etc, to be canonical in their habits ; those that hade not suche clokes to prouide them w^t^in a schorte time etc.

That day he desired me & the rest of the companie to dine w^t^ him at the ordinarie their. I first admonished D^r^ Halsey [1] in priuat that he sould not take upon him to direct ; *precipiendi potestas penes decanum* ; yet I apointed John Siluer [1] to prouide a surplace etc. I asked the Vicar Generals opinione about standing at the Creeds seing the bouke of comon prayer dide only mention it at the Apostles Creed, & so if at the second leson as weal as at the Gospel we sould stand ; but he aduised to stand at all the Creeds, Apostles, Nicene, Athanasian & only at the Gospel. I professed to do so, protesting how much I honoured the Church of England, I only wishing ane uniformitie, for now we stood at the Te Deum, Magnificat etc. Then D^rs^ Lewes, Lany, Halsey [1], pressed me for not bowing to the altare. I saide that I dide not disalow those that dide it, nay in the Kings chappel & in the church of Wells dide practise it, & hier also at the administring of the Comunion bet dide forbeare at other times till I hade ane order from superioures into the which I would submit, the rather becaus I hade been so traduced & publikly in pulpit for innouations w^t^out direction etc.

Sonday. D^r^ Harris [1] preached : text Luke 6. v. 41. The Vicar General inuited to Dyne w^t^ me.

Monday. M^r^ Hinton [1] preached : text ——.

[1] See note 2 on p. 90.

Tewseday. Dr Mason[1]: 2. Tim. 2. 3. We went to prayers in the chappel at 7 a cloke; then came in proceshon to the chapter house, & then the sermon bell rang & we waited on the Vicar General to the Church, & he wes inuited by me to Diner.

Thursday. After evening prayer the Vicar General came to our chaptour house & proposed the reforming of some things; as that all sould stand at all the 3 Creeds; all sould bow at the coming in of the Quier; the Epistle & Gospel sould be reade at the Comunion table; first & second seruice saide dayly 12 noone, *quod in aliis Ecclesiis.* I only saide that it wes not fit for anie man under the ranke of a Bishop to innouat anie thing in the church; to us belonged the glorie of obedience.

The next morning Midsomer day we broght him going & came bake to the Colledge to seruice and sermon.

25 Iunii. We meat in Chaptour in the afternoone. I called for a coppie of my Lord Graces articles that we might consult about the Answer. Mr Coale wes from home; Mr Bets (h)is man is to write out a bouke of our statuts if their be a coppie in the muniment house.[2]

B. *The Chapter inspect a draft of the new Statutes.*

25 Nouember 1637. Chosen officers Dr Lany Vicedeane, Dr Harris Receauer, Dr Burby[1] Threasurer. I then delivered the Statuts, tould them that I wes shur we troulie wish to walk by (? them). I desired the prebends to peruse this coppie that we might returne to my Lords Grace to be put under the Seale.

[1] See note 2 on p. 90.

[2] Visitations, with the Injunctions which followed on them, were of course no new thing after the transformation of the old monastic cathedrals into the 'New Foundations'. The Visitations before the dissolution of the monasteries, however, do not throw much light on the origin of the statutes given to the new chapters. The Commission of Wolsey, as papal legate, in 1524, for the Visitation of the priory of Worcester, with his injunctions (Nov. 3, 1526), has recently been published,* but their interest for the future lies chiefly in the insistence on the regular performance of the divine offices. Similar injunctions from Wolsey were promulgated in Winchester Cathedral on March 14, 1527. Warham as metropolitan visited the see, and the cathedral, after the death of Wolsey [Bishop of Winchester 1529–31]. In April, 1535 Cranmer † sent his notice of Visitation to Gardiner [Bishop 1531–50] who strongly objected, and Cranmer vindicated himself in a letter to Cromwell May 12 of that year. But no records of either Warham's or Cranmer's visitations remain among the Winchester records, though Cranmer's injunctions—no doubt similar—are in existence at Worcester.

* *English Historical Review*, Jan. 1925. Canon Wilson has also published a paper on them for the Worcestershire Archaeological Society (*Reports, &c., of the Associated Societies*, 1922, vol. XXXVI, i. 356 sqq.)

† Strype, *Memorials of Cranmer*, i. 46; ii. 14.

C. *The Dean and Chapter receive the new Statutes.*

7. Nouember 1638. D^{r} Lany the Vicedeane broght me the Statuts of our church under the broad Seale & I apointed the companie to meet the 8, to aquant them theirw^{t} shouing how muche we were bound to God, the King, the Archbishop, for this caire. Then w^{t} ioint consent they were deliuered to John Harsfield one of our singing men to coppie out, that that copy might be perused & the original safly keapt.

APPENDIX III

THE BISHOP AND THE CATHEDRAL CHURCH

WHAT are the rights and duties of the Bishop of the Diocese in relation to the Cathedral is a matter of the greatest interest and importance, at the present day as well as in past history. One thing is quite clear : the Church is the Bishop's Cathedral Church, and that must involve his freedom to exercise in it the functions belonging to the Episcopate. There can be no doubt, that is, that in his Cathedral Church the Bishop of the Diocese is free to ordain and to confirm when he will. But his powers beyond this seem to differ according to the terms of particular legal instruments. These in the case of the New Foundations of Henry VIII appear to vary in not unimportant matters. At Carlisle, for example, the Bishop is given by the Statutes the right of officiating at any service, and of preaching, when he pleases. These also provided that he be both Visitor and Ordinary. At Peterborough he has the power to preach when he pleases. In every cathedral he is Visitor, and his powers as such are in some cases clearly defined while in others they are but vaguely referred to. At Gloucester there is a Deed of Foundation as well as a Charter Statute, and the Bishop has claimed that his powers under the former are not limited by the latter. At Winchester the Dean and Chapter were established by Letters Patent, dated March 28, 1541, and the letters declared the Church to be the Cathedral of the See of Winchester : they do not refer to the Bishop's jurisdiction, as the Gloucester Charter does ; and the Caroline Statutes refer but slightly to the Bishop. Who is the Ordinary ? He who 'habet ordinariam jurisdictionem in jure proprio et non per deputationem. The name we have anciently taken from the canonists, and do apply it only to a bishop, or any other that hath ordinary jurisdiction in causes ecclesiastical.' [1] In some Acts of Parliament the Bishop is called Ordinary.[2] Thus Deans and Chapters are subject to the visitation of the Bishop, whether he be named as Visitor in the Statutes or not, *jure ordinario*, as to that of the Archbishop, *jure*

[1] Coke upon Littleton, p. 96 a.

[2] Burn, *Eccl. Law*, 9th ed. iii. 39.

metropolitico.[1] But a Dean[2] has 'a title of dignity: which belongs to this station as having *ecclesiastical administration with jurisdiction or power annexed*': and it is also stated by the lawyers that he 'ought to visit his chapter'.[3] Jurisdiction involves a court, and for certain purposes the Chapter is a court (Halsbury, *Laws of England*, vol. xi, p. 425). He adds that it was held to be a court to inquire into the due performance of the service by a minor canon. Deans are recognized as having jurisdiction in the Queen's Message to Parliament, 1576, and in the Canons of 1584–5.[4] And the Statutes of Winchester appear to show (Statute 4, p. 10) that in the Cathedral the Dean is Ordinary, having jurisdiction in his own right and not by deputation, at least in the sense of being controller of services and ceremonial, while the Bishop is Ordinary only in his corrective and visitatorial power, but having no directive power: an important distinction.

In some cases it has been claimed, as at Westminster Abbey, that the Dean and Chapter, not the Dean alone, is Ordinary. But when at Westminster the question was submitted to the Crown as Visitor, the Lord Chancellor decided that 'the Dean ought to be treated as Ordinary so far as the term "Ordinary" is applicable to a Dean'.

In the report of the Royal Commission appointed in 1852 (published in 1854) it is declared (p. x) that in the case of the New Foundation Cathedrals 'there is no express provision for the Bishop's taking part in the divine services, nor any definition of his rights and duties, as regards the Cathedral Church, except as Visitor, which office is generally assigned to him.' This is no doubt what was meant by the Dean and Chapter of Winchester, when they replied to the Commissioners' question, 'What are the rights of the Bishop with regard to the Cathedral Church?' thus: 'None, except as Visitor.' There are, however, instances of the Bishop being regarded as having more power than this: e. g. when Gardiner was reprimanded (as though he were responsible) for having an Easter Sepulchre in the Cathedral in Holy Week.[5] On the other hand, the royal injunctions of 1559 which were not addressed to the Bishops gave regulations for the conduct

[1] Phillimore, *Eccl. Law*, 1873, i. 204.
[2] Phillimore, *ibid.*, p. 154.
[3] Phillimore, *ibid.*, p. 156, quoting Godolphin, 55.
[4] Prothero, *Constitutional Documents*, pp. 209, 222.
[5] Frere, *Visitat. Articles*, ii. 185, note.

of Divine Service, in some cases providing forms not authorized by the Act of Uniformity.[1]

The conclusion would appear to be that, apart from the powers inseparable from the Order of Bishop, in the New Foundations the control of services, except where specially provided, does not belong to the Bishop; and the Statutes of Winchester assign the position of Ordinary to the Dean.

[1] e.g. Frere, as above, iii. 33.

APPENDIX IV

THE PREACHING OF SERMONS

As will be seen from Statute 14, the preaching of sermons was regarded by Charles I, as by Henry VIII, as one of the chief purposes for which the cathedral worship was maintained, and the Dean, with the Canons in their turn, were given special duties in this regard. As all the dates on which sermons are to be preached seem to be filled in, it would appear that there was no provision for the Bishop preaching, and the custom seems to have been (as now) that when he desires to preach he should intimate his wish to the Dean. By Henry VIII's Statutes the dates expressly given to the Dean were Easter Day, Corpus Christi, and Christmas. In consequence of the abolition of the formal observance of Corpus Christi, the change in the Caroline Statute 14 is that the Dean must preach either in person or by deputy on Easter Day, Whit Sunday, Christmas Day, the King's Accession, and Gunpowder Treason, 'at the usual morning hour'. He must also, like the twelve prebendaries, preach once in each quarter. If the words 'at the usual morning hour' apply to the quarterly series of sermons, the fifty-two Sundays of a normal year are fully occupied; and a difficulty arises as to the interpretation of the Statute. Is the Dean to preach on six Sundays at least in the year (more according as Christmas Day, &c., fall on a Sunday), or are his special turns to cancel his ordinary turns, reducing his statutory Sunday morning sermons to five in a normal year? How has this difficulty been removed, if at all? In the November Chapter, 1846, it was agreed

'With regard to the preaching turns It is resolved that all Morning preaching Turns excepting those especially (*sic*) to the Dean and Archdeacons shall fall to the Canon in residence, the Dean being further intitled to one Sunday in each of the four months of his residence. And that the above resolution take effect from the first of January 1847.'

The custom at the present day is that the Canon in residence preaches the morning sermon every Sunday except on the days which are reserved by statute to the Dean and the Archdeacon of Winchester. But no authority has been found for this, and there is no note as to when the present custom was introduced.

APPENDIX V

DEANS OF WINCHESTER

Installed.		
May 22,	1541.	William Kingsmill, D.D. (last Prior).
October 9,	1549.	Sir John Mason, Kt., M.A.
March 27,	1554.	Edmund Stewarde, LL.D.
May 21,	1559.	John Warner, M.D.
May 2,	1565.	Francis Newton, D.D.
February 4,	1572.	John Watson, M.D.
October 24,	1580.	Laurence Humphrey, D.D.
March 20,	1589.	Martin Heton, D.D.
March 6,	1599.	George Abbot, D.D.
January 3,	1609.	Thomas Morton, D.D.
July 8,	1616.	John Young, D.D.
August 8,	1660.	Alexander Hyde, LL.D.
February 1,	1665.	William Clark, D.D.
October 9,	1679.	Richard Meggott, D.D.
January 14,	1693.	John Wickart, D.D.
February 6,	1721.	William Trimnell, D.D.
May 7,	1729.	Charles Naylor, LL.D.
August 4,	1739.	Zachary Pearce, D.D.
March 25,	1748.	Thomas Cheyney, D.D.
June 14,	1760.	Jonathan Shipley, D.D.
October 21,	1769.	Newton Ogle, D.D.
February 22,	1804.	Robert Holmes, D.D.
December 9,	1805.	Thomas Rennell, D.D.
April 18,	1840.	Thomas Garnier, D.C.L.
November 26,	1872.	John Bramston, B.D.
June 5,	1883.	George William Kitchin, D.D.
February 4,	1895.	William Richard Wood Stephens, B.D.
March 24,	1903.	William Mordaunt Furneaux, D.D.
December 19,	1919.	William Holden Hutton, D.D., Hon. D.C.L.

NOTE ON SIR JOHN MASON

It has been customary to describe Sir John Mason, who was installed on November 9, 1549, as a layman; but this is not strictly correct. It may be doubted if the law would have allowed a layman to be instituted and installed as dean of a cathedral church. On the other hand, to be in full orders would certainly not be a necessary qualification. In the Middle Ages persons in minor orders were often given ecclesiastical preferment, on the understanding that sooner or later they would qualify themselves to perform all its duties. This was the case with Sir John Mason. He was not technically a layman. He was ordained acolyte, and as such was instituted to the Rectory of Kingston Bagpuize, Berks., then in the diocese of Salisbury, on February 23, 1530. The benefice was in the gift of the abbey of Abingdon and Thomas Mason, his uncle, was then abbat. The record of his institution, now at Salisbury, reads:

23 Feb^{y} 1530 In ecclesia Cathedrali Sarisburiensi magister Ricardus Hilley Vicar. generalis &c Magistrum Johannem Mason accolitum artium Magistrum absentem in persona Christopheri Grange procuratoris Sui legaliter constituti ad ecclesiam parochialem de Hyngston in Archidiaconatu Berks Sarum Dioc. per mortem Magistri Hugonis Gwyn ultimi rectoris ejusdem vacantem ad quam per metuendissimum in Christo principē Dom: Henricum Octavum dei gratia Anglie et Francie regem fidei defensorē et Dominum Hibernie dicte ecclesie patronum etc
Kinegeston Bagpuze

Campeggio Register,
Folio 25

He held the living till 1541. John Lyd (or Leathe) was instituted on April 30 of that year on Mason's resignation. Mason had for some time been engaged in diplomatic work for the king and he was knighted on the accession of Edward VI. Two years later he was made Dean of Winchester, technically qualified to be appointed, but probably as unwilling as unable to perform all its duties. The record of his installation follows.

Installatio dn̄i Johannis Masoñ militis Decani. Nono die mensis Octobris Anno dn̄i millim̄o quingen^{mo} quadragesimo nono Regnique Serenissimi et Invictissimi in chr̄o principis et dn̄i n̄i dn̄i Edwardi sexti dei grā Anglie Francie et Hibernie Regis fidei defensoris et in terra ecclesie anglicane et Hibernice supremi capitis anno tercio. M^{r} Thomas Whyte vicedecanus in presentia magistrorum Edmundi Stewarde legum doctoris, Reverendi patris Johannis Draper suffraganei Johannis Deane sacre theo^{e} professoris et Petri Langrishe canonicorum ac aliorum tunc presentium virtute litterarum Reverendi in chr̄o Patris et dn̄i dn̄i Stephani permissione divina Winton ep̄i sibi directarum discretum virum Johannem Mason militem artium Magistrum in persona m̄r̄i Johannis Whyte dicte ecclesie Thesaurarii procuratoris sui sufficientis et legitime in ea parte litteratorie constituti in realem actualem et corporalem possessionem decanatus predicte Ecclesie Cathedralis legitime induxit et ut moris est installavit stallumque in Choro dicte ecclesie Cathedralis eidem decanatui pertinentem et spectantem, ac locum et vocem in capitulo eidem assignavit, necnon eundem magistrum Johannem Mason juramentum corporale in persona domini procuratoris sui ad sancta dei evangelia in animam suam jurati juxta effectum et tenorem statutorum ejusdem ecclesie Cathedralis prestare fecit in presentia Alexandri Deryng notarii publici presentibus tum ibidem magistris Roberto Raynold commisario dicti episcopi Johanne Dean et Johanne Pottynger cum multis aliis. Reg. IV. fol. 64.

As Dean the first lease he signed was dated January 18, 1550, his last June 6, 1551. The earliest chapter book has lost its earliest pages, but Mason was present as Dean at

the Midsummer and November chapters of 1553. At the installation of Stewarde in the following March nothing is mentioned as to his predecessor or the cause of the vacancy. The rest of Mason's life—he died in April, 1566—belongs to the history of the country rather than that of Winchester. [*Dict. Nat. Biogr.*, where the writer, however, in stating that 'apparently Mason had no issue' is unaware that his only son Thomas is buried with an altar tomb and long inscription in the retro-choir of the Cathedral.]

It may be noted that when Sir John Mason's successor, Dr. Edmund Stewarde, was installed a special note was made that he was in priest's orders [venerabilem et egregium virum Magistrum Edmunde Stewarde legum doctorem in ordine sacerdotali constitutum in persona sua propria installavit].

Though such does not seem to have been necessary in the case of deans, any more than it was in the case of bishops—for in the Middle Ages many persons had been appointed to bishoprics, abbacies, and deaneries, when they were as yet unqualified to hold them—in the case of canons there was sometimes a special provision in the statutes enforcing the obligation of taking Holy Orders. At S. Paul's, for example, in the statutes drawn up by Dean Ralph Baldock (1294–1305) and Dean Thomas Lisieux (1441–1456) the canons were 'compelled to take Holy Orders in due time, for they had no right to the name of canons, nor to any voice in elections, unless they were ordained'.[1]

[1] *Statutes of S. Paul's* (Sparrow Simpson), 1873, p. xxiii.

APPENDIX VI

THE CATHEDRAL TO-DAY

It is impossible to doubt that greater interest is felt at the present moment in the cathedrals and their constitution and usefulness than has been shown for a very long time. The Report of the Commission of Enquiry into the Property and Revenues of the Church (1924) has been followed by the appointment, in the National Assembly of the Church of England, of a small Commission to consider the cathedrals in particular. Great interest has been aroused by the wise action of the Dean at Chester, followed by several other cathedrals, in throwing open the whole building without fee. These are but expressions, or reflections, of a still wider public interest. More than national enthusiasm has been aroused for the preservation of S. Paul's. Not only clergymen, and lawyers, and reformers, are aroused, but persons who write and who read novels.

It is no wonder that in an age of restlessness, and treachery, and blood, imaginative writers turn towards survivals of more peaceful days, towards institutions whose aspect is that of calm quiescence. There is no greater contrast to the spirit of our age than the spirit of the cathedral. We seek to be busy; or the business seeks us. The Cathedral embodies steadfastness, faith, rest in God. No wonder that the contrast appeals to those whose study is human nature and the circumstance which besets it to-day. All over Europe, indeed, in the last twenty years or so, the novelists have turned from the turmoil around us to the peacefulness that lies within a Close. Eminent writers in France, and Spain, and England find a peculiar interest in one of those ancient institutions which, in spite of local and national differences, are fundamentally the same all over Christendom. A severe Protestantism in Scotland or in Switzerland or in Holland may have severed the links, and the differences between a cathedral in the Catholic countries of the continent of Europe and a cathedral in England may be not a few, but to the 'plain man' the system, be it good or bad, is the same. The youthful *campanéro* who in the glorious church of San Isidoro at León some fifteen years ago begged that he might come with me to England

and be my *sacristán* was not merely showing a natural friendliness of disposition: he was recognizing the identity of an institution. The similarity is not merely that belonging to great buildings with organized bodies of men engaged in the performance of a dignified Christian worship: it descends even to minute particulars of character, of temptation, of influence, of failure, or of success. It is indeed, we recognize, in the same atmosphere that these cathedrals stand and that their servants breathe. There is something almost tangible in the ἦθος of the great institution to which glorious architecture has given its setting, whose ministers, deans and canons, and chaplains, and clerks, and choristers, and virgers and bell-ringers, are all of the fraternity, with the same traditions and the same aspect to those outside their circle, and the same outlook, themselves, on the world without.

Gradually, all over Europe, there has sprung up that distinct class of men whose life is spent in the outward setting of sacred things, whose service is often a passion with them, whose devotion and enthusiasm are often wonderful to contemplate and understand. A class apart: men most of them whose life work among beautiful things has given them a feeling and character far above their education, often a beauty of love which has even something in it like the things among which they pass daily, to and fro. There are, of course, the exceptions: not all men can live always at this high elevation of spirit. Yet there is many a life of devotion to high ideals, and a great tradition of sacrifice even, among the *ministri* of a great cathedral.

Some think that there is another side to this dominating spiritual influence. A recent English novelist, Mr. Hugh Walpole,[1] has expressed it thus:

> 'It is the cathedral, Ronder,' says one of his characters, 'that I fear. Don't you yourself sometimes feel that it has, by now, a spirit of its own, a life, a force that all the past years and all the worship that it has had have given? Don't you even feel that? That it has become a god with his own rites and worshippers? That it uses men for its own purposes and not for Christ's? That it almost hates Christ? It is so beautiful, so lovely, so haughty, so jealous.'

Far different is the impression which, for most visitors, and one may hope for all worshippers, is made by our great cathedrals. They

[1] *The Cathedral*, 1922.

are an inspiration of goodness. So, in the unique book of M. Huysmans, the Cathedral of Chartres keeps watch

'over the unthinking city . . . alone beseeching pardon for the unreadiness for suffering, for the listlessness of faults displayed by her sons, lifting up her towers to the sky like two arms, while the spires mimic the shape of joined hands, the ten fingers all meeting and upright one against another in the position which the image makers of old gave to the departed saints and warriors they carved upon the tombs.'

The cathedral, to M. Huysmans, radiates beneficence. A most beautiful description of the act of Communion in the wonderful crypt at dawn represents the summit of devotion, in the old priest and the child who serves him. 'Pour la première fois, Durtal vit servir réellement une messe, comprit l'incroyable beauté que peut dégager l'observance méditée du sacrifice.'

Those who have long knelt in the silence of a great cathedral, or there have mingled their prayers on a great day with the supplications of thousands, will feel that this has pierced in its true meaning and message. Beside that little picture let us place that which was drawn many years ago by Dr. Liddon. He compared the hopes of W. K. Hamilton, afterwards the beloved Bishop of Salisbury, when he first became attached to a cathedral chapter, with those, very similar, of a Northern, and Presbyterian, observer of the English system, the admired and popular A. K. H. B.

'A church like Salisbury Cathedral implied a worship at once majestic and popular; intelligible, yet splendid; satisfying, in some sort, the higher aspirations and feelings of cultured piety, yet so devised and offered, as also to hush and elevate the thoughts of a prostrate multitude. Such a church was, in virtue of its very form, manifestly designed to be a sanctuary and home of the people; open to them, like God's presence-chamber above, at all hours of the day, for private prayer, if they so liked, as well as for public praise and intercession; open to them for the religious musings of a leisure half-hour, at the intervals of toil or in the late evening when work was over, not less freely than for the capitular service at the usual hours in the choir. Could nothing be done with that vast nave, with those aisles, those transepts? Did all that luxury of space and variety of resource only recall a ritual that had passed away? Was it impossible to cover that pavement with a listening and praying multitude? Was it out of the question ever to associate these chapels with the work of religious guilds or charitable societies in the neighbouring city? Was it hopeless to suppose that the time would ever come when the Bread of Life would be broken at the Altar of the

Cathedral once at least on every morning of the year, for all who might seek it; when every evening, within those walls, long after the echoes of the choral service had died away, a short instruction in Christian truth, and a few simple prayers and hymns, might attract modern working men to a building in which their forefathers had been at home, but which they themselves learned to look upon as little better than a huge monument connected with some considerable endowments, and belonging to some fortunate people who lived in the Cathedral Close?'

Very much of this ideal has in the last quarter of a century been realized in not a few of our English cathedrals. And yet it must not be forgotten that it was a mistake to found it on a memory of the past. For the most part the cathedrals, whether originally monastic or secular, whether of the New or the Old Foundation, were not built, and were rarely used, for the worship of multitudes. They were reserved, far more exclusively than to-day or at any time since the Reformation, for the clergy who ministered there and the lay folk who were attached to them. In the medieval idea the glory of God was far more prominent than the worship of man, or at least than the worship of the people. This was evident in the cathedral churches. The existence of great parish churches, and many of them small as well as great, in almost every cathedral city, proves this to demonstration. When a population grew up round a cathedral or monastic church a new edifice was built for it: at Peterborough is a notable example. Where parish churches already existed the cathedral and the monastery came not to rob them of their flocks but to discharge a different obligation, to present a different example of the duty of man toward Almighty God.

But if Dr. Liddon, and perhaps Bishop Hamilton too, were to some extent in error as to past history, they were profoundly right as to present and future possibilities: they saw with accurate vision the services, social and religious, which a cathedral may render at the present day. The nave of a cathedral church, for example, is an object-lesson in itself. 'The space in it is unappropriated. [The quotation is from a sermon of Bishop Hamilton's.] All persons have equal rights in it; and these rights have not been interfered with by those arrangements for families in pews, which, whatever be their advantage, have the manifest inconvenience of repelling many who cannot be thus provided for, from their common place of meeting, their parish church.' The cathedrals could enable multitudes, when they liked, and where

they liked, to take part with each other in the common worship of the Church. For this reason it was, no doubt, that since the Reformation the popular services were for the most part sung, or recited on a note, so that they might be audible over a large space, a custom which, it seems, is being abandoned now, under the impression that those far away from the officiants are sufficiently familiar with the service, and sufficiently interested in it, to follow it when it is said, though at a distance from them, in a natural voice. But the ideal is still maintained, in prayer as in preaching: that the cathedrals should fulfil a religious function of the highest value 'by giving fuller scope to the play of that sense of sympathy which the presence of a multitude, intent on a common sacred object, cannot fail to inspire'.

The duties which Bishop Hamilton suggested for the canons of a cathedral church were such as later on Archbishop Benson described with greater precision in his well-known book.

Both these reformers insisted that the canons should be under full obligation of residence, as the dean was; and would provide them each with a definite work, to prevent them falling into the temptation, of which there was apostolic prevision, of being idlers, or busybodies in other men's matters.

This was an ideal which, in England at least, did not satisfy all reformers of the cathedral system. In some places capitular houses were sold so as to make it impossible for canons to reside for more than the period required of them by law: in others duties were added which made constant residence impossible: in others diminishing revenues were eked out by the use of parochial benefices with the duties necessarily consequent upon them. Thus there grew up the diversities of constitution, or of existing arrangement, which have justified Mr. Walpole in presenting a representation of a cathedral chapter which no one recognizes as in existence at the present day. The diversities are a part of English history, in which the cathedrals themselves have played a notable part. And, with the revival of life all through the Church, it is more fully recognized to-day than, perhaps, ever before that the cathedral, as truly said Mr. Beresford Hope long ago, is 'The complement of a Church, not the luxury of an Establishment.'

The cathedral is necessary: in what lies its usefulness?[1]

[1] To any one who wishes to study the past history of cathedrals in connexion with

The first thing to be said, and the one thing never to be forgotten, is that cathedral churches were built, and still exist, not for any bishops, or chapters, or choirs, or musicians whatever, but for the glory of God. They are to be the expression, in the most complete, most exquisite, most devoted achievement of which man is capable, of the reverence of humanity for the Divine, of the offering of body, soul, and spirit to the Almighty Father, to His only Son our Lord, to the Spirit of Sanctification, the ever blessed and adorable Trinity. That is the thought which we whose lot is cast in the great churches should never allow to sink into the background of our minds. That is the thought which should inspire all our work and all our prayers. If only that thought can be burnt into our hearts by the fire of the Holy Spirit, there will no longer be complaints of uselessness or dreariness or formalism or theatricalism. Men will see from our worship that these glorious buildings are used day by day continually as the homes of God on earth. So we shall not fear criticism over our work or our aims, individual or corporate, whether it be intelligent or malicious. Rather we shall learn something from all that is said against us, because we learn most of all from our daily converse with God.

The motto of all who serve in cathedral churches must be, 'Lord, I have loved the habitation of Thy House—because it is Thine—and the place where Thine honour dwelleth.'

I should like to quote some words I wrote a few years ago when it was my privilege to edit the *Autobiography of Dr. Gregory*, Dean of S. Paul's. (I wish every one who has to do with cathedrals would read what Dr. Gregory wrote; but I am sorry to find that the book is out of print.) I had noted the wonderful record of Dr. Gregory's attendances at morning and evening prayers every week-day throughout the year, and I added: 'Such a record of attendance as the Dean's is but one of the many proofs that he was indeed at home at S. Paul's. He felt very keenly that the work of a cathedral, rightly done, was

their usefulness to-day, I would venture to recommend a few books, being far from an exhaustive list. These are: Mr. Mackenzie Walcott's *Cathedralia; Essays on Cathedrals*, edited by Dr. Howson, Dean of Chester; Mr. E. A. Freeman's *Wells*; Archbishop Benson's *The Cathedral: Its Necessary Place in the Life and Work of the Church*; Canon Newbolt's *The Living Power of a Cathedral*; and then, for practical illustration of what such a church may be in the lives of good men, Dr. Liddon's *Walter Kerr Hamilton* and Dr. Gregory's *Autobiography*.

enough to occupy any man. Archbishop Benson, in his book *The Cathedral*, had set out the need of such single-hearted devotion, and insisted that not only should the "universal old perpetual or 'major residence' of two-thirds of the year at least", be restored, but that the *majores personae*, Precentor, Chancellor, Sub-Dean, Treasurer, or the like, with the Archdeacon, should be the residentiaries, and charged with the definite duties of their stalls, as had indeed been the practice even in the eighteenth century, "the Chancellor lecturing from time to time, and the Precentor invariably ordering the service".[1] This was the view also of Dr. Gregory. He knew that it was difficult, if not impossible, to obtain a consistent policy in regard to the functions of a cathedral from those who were only occasionally resident, and he knew that those who were compelled by their duties to reside and to attend certain services, were not likely to do more than was actually required of them if their superior officers were content to give a minimum of residence and worship.'

It is the superior officials of the Church who must set the example. In order to do so they must run counter to a persistent tendency of to-day. Canon Newbolt has said very truly that 'we are living to see the growth of a grudging spirit towards God in the matter of the time which we devote to His service', but 'it is a sorry thing to worship God with a grudging heart, to be for ever asking *when will the new moon be gone, that we may sell corn, and the Sabbath that we may set forth wheat?* It is quite possible that God may be asking a tithe of our time as well as a tithe of our money'.

There has never been a better dean in recent times than was Henry Charles Beeching at Norwich—a true scholar, a wise and good man. He was once asked to set down a motto for a day. He wrote:

> For every man hath business and desire
> Such as it is; and for mine own poor part,
> Look you, I'll go pray.

It is right that some at least of the officers of the cathedral should also work outside, as their office calls them and as their bishop may

[1] This, of course, would only apply where the precentor was a major canon, or where the statutes give him this power. The organist must certainly not be ignored (nor even the dean).

direct; but we who serve in cathedrals should be, first of all, men of prayer. There is no work for God that may not spring from that.

It must be our care to see that no possible opportunity for prayer for any person at any time is lost by our neglect. Thus our first duty is to see that the daily services of worship are frequent, reverent, and at suitable times. To most cathedral cities there are constant visitors; in almost all there is a devoted body of habitual worshippers. Thus there should be a daily celebration of the Holy Communion, at which may be offered intercession for every district in the diocese in turn, as well as for special objects and special needs. Continually among the familiar faces we find newcomers, folk passing through on a journey, in sorrow, at some particular crisis of life, drawing nigh to God. These value more than we can guess their communion with us. The expression of man's dedication of the cathedrals is the perpetual round of divine worship. Canon Newbolt has quoted a saying of Bishop Harvey Goodwin, when he was himself a dean: 'The principal feature of a cathedral is the maintenance of a daily service on a grand scale.' That was the aim of those who built these splendid fabrics: it is the object with which those who love them seek to preserve their system in an age which (often very ineffectively) seeks efficiency, and rarely looks beyond a practical utilitarianism. We whose work lies in the cathedrals believe that it is our duty as well as our privilege to show forth the glory of God, to reflect His majesty, however dimly and in enigma, in the most beautiful, most stately, and most complete manner that lies within our power. And we thus act, not for ourselves, but on behalf of all our brethren of the whole Body of Christ on earth. With all our hearts we echo the words of Dean Church: 'It is not for ourselves, it is for the whole body of those for whom Christ died and rose again that, for their sakes and in their name, we in a place like this offer to Him of our best, that we adorn His house with majesty and beauty, that we fill its courts with glorious music. For them, in such places as this, we understand that we are bound to meet their longings for what is beautiful.'

The worship of a cathedral must be beautiful no less than it must be constant. It is for this reason that I for one so greatly regret that in some places it seems for the present necessary to restrict in number the musical services which for centuries have been the characteristic

offering of our English cathedrals. The difficulties of their continuance are well known: the diminishing funds of the chapters; the necessarily rising salaries of the musicians and others whose profession it is to serve in this way; the increase of work which is thrown upon the clerical staffs of the cathedrals. But I do most firmly believe that what is worth doing here, as everywhere else, is worth doing well; and so it must be done if we never forget that it is done for Him for Whom no devotion can be too deep and no homage too high.

Now a word as to those on whom the responsibility for the maintenance of cathedral worship—and on many of them also the responsibility for the maintenance of the fabric—depends. What about suggested lines of reform at the present day? There are several varieties of cathedral foundations, and in some of the newest of them the bishop acts as dean. I believe that experience in most cases has shown that this places on the bishop an almost impossible burden. He cannot really oversee the whole diocese and at the same time deal with the minute points of cathedral work. Sooner or later he must delegate his functions. That means that a cathedral really does need a dean. Nowadays chapters—governing chapters, that is—are usually quite small in numbers. And the powers of deans in different cathedrals are very different. Into details there is no need or space to enter here. But part, though only a very small (and that the last) part, of what Archbishop Benson quoted from Roderic of Zamora (through Van Espen) is still true:

> 'A Dean succeeds to the government of a Chapter—say, rather, to the guiding of an untameable beast. It is hard and difficult to govern a small house, but great Chapters are so much the worse, because there are as many opinions as there are individuals. If a Dean be charmed with the dignity of his office, let him fear its burdens; let him fear its perils. It is no easy task to recount them.'

The burdens cannot be lightened by combining the offices of bishop and dean. Said Archbishop Benson, 'Let us trust we have heard the last of such proposals.'

I cannot go into detail as to the work of each of the chapters. It must vary according to circumstances, statutes, and duties. I will content myself rather with the spirit in which each should work. We have all heard, no doubt, in fiction or fact, of domineering deans, of provoking precentors, of organists old-fashioned and out of sympathy

with modern art. Even canons may have been cantankerous at times. The only way to cure such ills is for each one to take as his motto for all his work some such words as those of Canon Newbolt:

'Let me offer to God and to His spiritual service the powers which are mine in the endowment of my human nature. Let me put at His disposal all that my education has done for me or brought to me. Let me give Him my experience and the result of any success, or the warnings of any failure which life has given me. God, knowing my past, and knowing my future, and with His eye on the work which I am able to do in the present, has put me here: *Spartam nactus es, hanc exorna.*'

I hope I have not spent too long a time on generalities. But I am convinced that it is on such generalities—or, in other words, on the spirit in which our work is done—that the usefulness of cathedrals depends. Important though the use of them in detail is, it is more important still that everything that is done in them, whatever it is, should be done by every one, bishop to virger, for the glory of God. Briefly, then, as to the work to be done in cathedrals:

1. The music. The characteristic offering of the cathedral to God is beautiful music. This must be subordinated always to, or rather governed by, the idea of worship. The organist does not play, the minor canon intone, the choir sing, for effect, but for devotion. And what is devoted is the best power of each. Until quite recently, I believe that practically every eminent English musician had been trained in a cathedral. It is of paramount importance that these schools of music, with their local differences and their individual leadership, should continue. Church music has rightly been a profession, and so it should remain. And it should be a properly paid profession.

Let us begin at the top.

No question, I think, is much more important at the present day than that of the organist. The text of our Winchester Statutes shows how extremely unimportant was his position in the seventeenth century. I fancy that even now agreements with organists when they enter upon office have a strangely antiquated tone: in most of them no real power is given to the musician at all. The choir is not his choir. Of course this is quite right: it belongs to the cathedral, not the organist or choirmaster. But the position of the musician, if the cathedral is to do its work at all satisfactorily, needs at the present day very greatly to be

raised. The Dean of Chester,[1] says—and I am disposed to agree with him—' In my judgement, at least (for) all that concerns the cathedral services and music, the organist should be a member of the chapter. For such a position he is to-day fully qualified. His office is as important as any in the cathedral, and he is usually himself a man of wide knowledge and of the highest technical skill.'[2]

To this I would add the extremely weighty opinion of the Bishop of Ripon, himself a musician. It is so important that I venture to make a long quotation.[3]

' I think [he says] at the present time, when the whole question of Cathedral music is under discussion, it is important to consider the position of the organist. I am not myself inclined to solve the problem by means of priest-organists, though I am aware there is a body of opinion in favour of this plan. Looking back on my experience as Dean, it has seemed to me that decisions upon the ecclesiastical and the musical side of the Services are more conveniently separated I knew, or seemed to myself to know, what I wanted from the ecclesiastical side, but for the other I wanted the opinion of an expert musician. It would increase my confidence in what he said if I felt sure that he was not trying to settle my problem as well as his own. This view may be peculiar to myself and others may well think differently. But I do not think there can be much difference of opinion as to the position of Cathedral organists. They surely ought to be recognized as expert authorities in their own line, and should control the musical side of the services much more fully than they do. This is, of course, a highly controversial statement. It is urged that they are sometimes without interest in anything but the display of their art, and are attached as it were, accidentally to Church worship. If that is so, they are not good Church musicians and should not have been appointed. The same reply meets the objection that they are often more keenly interested in secular music than that of the Church ; again, they ought not, if that is so, to be Church musicians. The Church music is in real fact a branch of its own ; it is not an appanage of the concert-hall or the opera-house: and where, as in England, it has a long and noble history, it is worthy of special devotion and study. At the present time, as was said at the beginning, Cathedral music is on its trial, and the question is whether it justifies the expense and trouble of retaining it. I have urged its intrinsic excellence and its value in training. That is, its real claim turns on its

[1] *The Nature of a Cathedral*, p. 28 note.

[2] This view is endorsed by, or perhaps derived from, the Report of the Archbishops' Committee on Church Music. See below, p. 121.

[3] *Art and Letters*, vol. iii, no. 2, April 1922, pp. 165–6. There is every reason to draw attention to this expert opinion, for I have even found it heard with impatience by some who should, one hoped, have been in full sympathy with an expert but unprofessional musician.

being the best thing of its kind. If the Cathedral Church of a diocese displays in its Services the ideal of what such Services may be, it will raise the standard of musical appreciation throughout the whole diocese and enhance the spiritual value of music for all who hear it. But it will do none of this unless it is good—as music; mean music poorly performed is of no use to any human being. It is, it cannot be denied, a laborious and extensive business to attain this ideal; and it cannot be attained at all unless the musical policy and practice of a Cathedral are guided by a fully trained and expert Church musician.'

From this it is natural, and I think justifiable, to draw the conclusion which is drawn by the Archbishops' Committee on Music in Worship.[1]

'The time now seems ripe for a further step to be taken and for the control to pass from the precentor or succentor into the hands of the music director. For whereas under the former conditions his qualifications and training were no more than were required for the *pulsator organorum*, now candidates for this office are for the most part public-school and university men, of equal culture with the clergy and men of the learned professions, and their skill in music singles them out as specialists in their own line. This development in the musical profession is a very marked feature of the last twenty-five years. If it could be made possible for the music director to occupy a position in the chapter as a Canon, not necessarily in holy orders, many great advantages would be secured, while the precentors and succentors might still retain their office with the non-musical duties attached to them. Such a change could not, however, be effected, except by legislation modifying existing statutes and laws, and we suggest that the matter should be considered by the National Church Assembly.'

In connexion with the organist we naturally consider the nature of the cathedral music, and the education of the singers. With regard to the first point I hope that there is no need at the present day to emphasize the value of the noble tradition of English Church music: but it is greatly to be wished that every one who desires to learn about it and to preserve it should carefully study the Report of the Archbishops' Committee on Music in Worship,[2] while I suppose there are still a good many well meaning if uninstructed persons who feel as to much of the sixteenth and the twentieth century music much what the Poet Laureate makes Eve say about the apple:

> The taste 's the strangest, rarest:
> It 's bitter: but I like it.

[1] p. 38.

[2] S.P.C.K., 1*s*.

A taste for art generally precedes a knowledge of history, and it is well that it should; but the one is incomplete without the other, or we are led into deplorable vagaries apart from common sense. In music, art to be true must be living. It is the same in other branches: there is too much of the aping of the Middle Age which makes some people like the so-called Gothic vestments in preference to the style which convenience and dignity evolved in later times. It is foolish to laugh at the so-called English altar because it comes from the British Museum or the Victoria and Albert, but it is merely intelligent to point out that it is not English but medieval, and the only reasonable objection to it is because it is an attempt to revive something which died long ago. There is strictly speaking no English use. There is an ancient use, ancient and honourable. There is also a modern use, in ceremony as in music, and there is just a touch of the ridiculous in the attempt to combine the music of Rachmaninoff or Vaughan Williams with the vestments of William of Wykeham or S. Francis of Assisi. While fully ready to submit to expert judgement in the matter of cathedral music at the present day I would plead that it should be tempered at times by a knowledge of historical associations. I am inclined to think that from the highest point of view it is a mistake, even for the sake of the purest art, to sever from their original settings such famous English hymns as Dr. Bright's 'And now O Father', and Bishop Christopher Wordsworth's 'Hark the sound of Holy Voices': and he must be lacking in something which helps to make up the highest religion as well as the noblest patriotism who can hear unmoved, as sung by a thousand voices, the original music of the great American hymn 'Mine eyes have seen the glory of the Lord', the effect of which no other setting can pretend to rival. On the other hand there is nothing to be said for a certain far too popular tune to 'For all the Saints', and one is thankful to find how splendidly it has been replaced. Here I must allow myself another lengthy quotation, which says what I would say far better than I could.

'The denunciation of cathedral services has had in the past two partial justifications. One was the pompous apathy of deans and chapters, the other the composition of much feeble and tedious music, which enjoyed too long a vogue. Of bygone dignitaries we have no wish to speak evil, and what there is to be said of their successors can be postponed to another place. As to the florid canticles and sentimental anthems which we now find distasteful, it is easy to exaggerate

their badness, and easier still to pass an unfair verdict on their composers. The recent example of John Stainer should be enough to serve as a warning against hasty intolerance. Though we no longer admire his compositions, no one in his senses doubts that Stainer was an excellent musician, or that he did more than any other man to raise the standard of musical services, not only at S. Paul's, but throughout the whole country. In the end, however, nothing is gained by citing examples of bad Church music, or by apologizing for the composers. No artist and no art can be rightly judged by failures. The only relevant question is whether there has been enough good work to carry on the authentic tradition and keep alive the sacred flame.

And here, surely, it is impossible, save through ignorance or prejudice, to dispute the pre-eminence of the Church of England in the composition of ecclesiastical music during the last four hundred years. We do not pretend to offer expert judgements on this or that composer; it is not even clear what kind of "expert" can be taken as an ultimate criterion. What we do assert with confidence is that the secret of profound and mystical expression in music has never been lost in the English Church. Of living composers (though not because we mistrust them) we should prefer to say nothing; but in the long line of notable musicians—from Farrant and Byrd and Gibbons to Sebastian Wesley and Hubert Parry—through many variations of form and idiom, we recognize the same spiritual insight and catch the same high, unfailing note. There is no need to be arrogantly insular. We gladly borrow and use whatever is admirable. We have nothing, perhaps, with the strange ethereal quality of Palestrina; we cannot match the range and profundity of J. S. Bach. Yet, on the whole, we do not fear comparison, in purely ecclesiastical music, with either Germany or Rome. We can point to a constant and vital tradition, which neither Puritanism, nor sentimentalism, nor genteel inefficiency has been able to destroy; and the transmission of this incomparable heritage we chiefly owe to the men and boys who, living in and about cathedrals, took their modest part in those daily choral services at which superior persons find it so easy to sneer.'[1]

I quote from this admirable paper at length—and I should like to quote much more—because it seems to me of the very highest value, and it is the work, I learn, not of a clergyman or organist, but of a layman who is a philosopher of eminence.

The musical services in our cathedrals are not only a solemn act of devotion to Almighty God: they render also, and in no slight degree because of this, a most important service to one of the highest of the arts.

[1] *The Choral Foundations in the Church of England* (Church Music Society), pp. 14–15.

They depend for their excellence on artists trained in music. And artists must live. At present many cathedral organists are underpaid, and so are many lay clerks. The former should be paid as experts, and the latter should be given at the very least a living wage. How is this to be done? Again let me quote the Church Music Society's paper:

'Nothing, surely, could be more profoundly incautious, more provocative of allusions to houses made of glass, than for ecclesiastical dignitaries to begin complaining of the expense of the choir. "And Nathan said unto him, Thou art the man." We wish no evil to canons; we do not go so far as to declare that they are useless. Some of them, though not too many, are well reputed for learning; others gracefully preside over superfluous committee-meetings; others rush about the diocese, disturbing the country parson's siesta, or tactfully absorbing the vicarage tea. There is, in truth, much to be said for the continuance of clerical positions outside the parochial system, especially when they are occupied by men capable of devoting their leisure to theology and learning. Nevertheless, we cannot persuade ourselves, when we look at the present state of affairs, that the painless extinction of a few canonries would be half so grave a misfortune as the abolition of choir-schools or the reduction of other parts of the choral foundations. For what reason, when all is said, do cathedrals exist? They exist for worship and praise. Whatever other functions they may have, this is assuredly the chiefest, and the worth of the daily services is not to be gauged by the number of people that attend them. Even arithmetic has its pitfalls for the unwary, and it is sometimes forgotten that a score of people in a college chapel or a provincial cathedral is equivalent, if you go by the rude test of averages, to an assemblage of a thousand under the dome of S. Paul's. We do not believe, however, in the imminence of a dilemma obliging us to choose between the choir and the canons.'

The two bodies of cathedral servants, indeed, must be taken separately. How many choir-men and choir-boys are necessary for the worthy performance of the music of the cathedral? The question of the necessary number of canons is quite another one.

A sub-head, as it were, to this is the education of the children of the choir.[1] There are great difficulties about this nowadays, and not all cathedrals can support a separate school. I see no reason at all why the choristers should not attend a good local secondary school, and either

[1] An extremely valuable essay on the 'Education of Choristers in Cathedrals' was contributed by Sir F. A. Gore Ouseley to *Essays on Cathedrals* [Howson], 1872; and the particularly brilliant paper on the subject recently published by the Church Music Society has already been referred to.

live with their parents or board with the precentor or some musical official of the Church. This seems to have been the opinion of Sir Frederick Gore Ouseley, in his essay on the 'Education of Choristers in Cathedrals', though he himself founded a famous choir school. But most powerful arguments in favour of a separate choir school are advanced in the Church Music Society's paper which I have quoted. I am on the whole in favour of the boys living at home. They will benefit by the influence of a good home, and the home itself should benefit by the influence of the cathedral. But English history has given no decisive verdict of experience on the point. Let us look back a little, in connexion with the cathedral this book is concerned with.

Of the position and duties of choristers in cathedral churches in early times there are, I think, but few notices. More attention was paid, no doubt, to their musical training than to what we now call 'general education'. And not very much is known in detail about monastic schools. I do not know of any better illustration of the position of choir-boys in the period before the Reformation than one which may well be reprinted here.

The Lincoln Ordinance about choristers, entered in the Lincoln *Liber Niger* (ed. Bradshaw and Wordsworth, p. 410) is interesting. Its date is about 1525.

Ordinacio puerorum de choro ecclesie Lincolñ.

Ad perpetuam Rei memoriam est sciendum quod pueri de choro ecclesie Lincolñ olim de elemosinis canonicorum eiusdem ecclesie vixerunt.

Set bone memorie dominus Ricardus Graueshende Episcopus Lincolñ ordinauit

Quod dicti pueri forent duodecim numero, et de illis duodecim forent duo turribularij, et in vna domo manerent et viuerent communiter sub vno Magistro, et assignauit eis certos redditus, et pensiones eis concedere procurauit.

Et de consensu Capituli sui et precentoris qui tunc fuit Ad quem dum de elemosinis vixerunt spectabat dictorum puerorum Instructio et disciplina et eorundem in choro admissio et ordinacio, prout in libro qui dicitur Registrum ecclesie continetur, ordinauit

Quod dicti pueri admitterentur extunc per Decanum et Capitulum. Et custodia eorum ac pertinentium ad eos committeretur per eosdem Decanum et Capitulum Magistro eis pro tempore deputando,

Et quod Idem Magister Raciocinia administracionis suis in bonis eorum dictis Decano et Capitulo redderet annuatim.

Et quod nichilominus deputaretur eidem Magistro Aliquis de Canonicis

residentibus qui superuideret facta sua et corrigeret corrigenda si posset, alioquin ea Decano et Capitulo intimaret.

This gives a good general idea of the position of cathedral choristers at the end of the Middle Ages in regard to the cathedral where they served. At Winchester we have no such particulars.

As to their education: by two Lateran Councils 1179 (*c.* 108) and 1215 (*c.* 111) 'a grammar school was ordered to be established in every cathedral for the instruction of poor clerks, youths, and others'.[1] But it does not seem that anything of the nature of a cathedral school for boys existed at all early at Winchester. There was a general grammar school, called in Richard II's reign *alta scola*, which stood on land the property of the monastery, but outside the close. The statements as to a grammar school at which Æthelwulf was taught by S. Swithun are merely fabulous,[2] but there certainly was such a school in the twelfth century taught by the chronicler Jordan Fantosme,[3] and a passage in the Register of John of Pontoise[4] (1282–1304) illustrates its position, and in the time when William of Wykeham founded his great college it was 'well frequented by the citizens';[5] it existed as 'the High School' in 1488 (when its master was John Furneaux); in 1507 an illiterate rector was obliged to go to school there till he could read a manual upon his duties; but it seems to have come to an end before 1529.

There was also the Novices' School, attached to the monastery of S. Swithun, at which there seem never to have been more than nine pupils. It was doubtless not for boys but for young men. There was also for 'the children of the chapel and the almonry' a school, though there seem to have been but four of them, and in 1402 their master John Dyes is recorded as bound to sing and play daily at the mass in the Lady Chapel, play the organ, and teach the boys singing. I think he is the earliest organist of whom we have record. 'Like the grammar master of the young monks, he was to have a room in the precincts and a robe with fur, but only of the clerks' not of the gentlemen's suit'.[6] In 1482 we learn that the boys to be taught were 'eight

[1] Mackenzie Walcott, *Cathedralia*, p. 148.
[2] See Stevenson's *Asser*, c. 2.
[3] See Leach, in *Victoria County History of Hampshire*, ii. 253.
[4] It is curious that some antiquaries, who would not be so eccentric as to speak of Henry of Blesae, yet called this bishop John of Pontissara.
[5] Leach, as above, p. 255.
[6] Leach, as above, p. 259.

or less, never more'. The last organist before the new statutes of the cathedral was Matthew Fuller (1537), singing man, who only received £4 6*s.* 8*d.* and dined at the cellarer's table. Probably after the Reformation the choir-boys were always town boys and educated in the city. It would seem that the existing choir school is of comparatively modern origin.

Now the maintenance of choir schools should be desired by any one who wishes that children should be properly educated. It is often said, but I think always by those who have no practical experience, that musical training can only be pursued at the expense of literary or general education. My own opinion—and I had direct control of a college choir for thirty years—is the opposite. But let me quote the Church Music Society again:

'The education of a chorister consists primarily in his appointed work, and for boys with the requisite qualifications it is, we believe, about the best education in the world. It is the only life in which a boy of that age is brought into immediate and appreciative contact with works of genius, the only life in which he can readily understand the disgrace of bad work, the only life in which he can himself touch the standard of excellence. Think of the incredible difference between a choir-practice, as conducted by a master of the art, and an ordinary lesson in arithmetic or grammar. How immeasurable is the gulf between the perfect singing of *Tristis est anima* and the painful stumbling through a page of *Caesar*! Without toil and trouble there is, indeed, no genuine education; but to show a boy that there is also such a thing as achievement is a priceless advantage, and this is just what the chorister can learn.

Whether in any way you damage a boy's prospects by claiming rather a large part of his energy for music is exceedingly doubtful. Many experienced choirmasters, who watch the later careers of their boys, would warmly deny it. In the practice-room a boy learns the value of attention, accuracy, order, and rhythm. The effect of these lessons is not confined to his music, but will work out afterwards in many unexpected ways. Professionally, too, he is very far from suffering; for many choristers eventually take up music as a business, and to these the early training is of enormous advantage. The fact is that, in these educational criticisms, no fair comparison with other boys is ever attempted.'[1]

I plead then, that the church as a whole should feel itself pledged to give a good education to the choristers of its cathedrals, and I believe that the education will be none the worse for being, during the earlier years of a boy's school life, largely musical.

But what will be its moral effect? It is constantly said that

[1] *The Choral Foundations in the Church of England*, pp. 21–2.

attendance at daily services is bad for boys, and makes them care little for religion when they grow up. I am quite sure this is not true. Again let me quote my lay philosopher.[1]

'Now this, in the first place, is very bad psychology. It points at the most to a superficial and transient effect, which has little to do with the deeper experience of the soul. And again, the critics assume, though the evidence is rather painfully against them, that other boys, who have been less often to church, grow up with a lively devotion to religion. Could a fair comparison be made between a large number of ex-choristers and a like number of other boys of the same class, the religious advantage of the chorister's training would be plainly apparent. . . . Treat them reasonably, make them feel that to sing in time and tune, with due attention to the sense of the words, is itself no bad religion for a boy. Above all, do not weary them with sermons designed for their elders. Let them sleep, if they will, during this painful episode, or let them even depart in peace before the learned doctor gets launched on his profound dissertation.[2] Their solemn exit will be a good example to the congregation, a useful reminder that cathedrals are not meeting-houses, but temples of praise. Remember at least that they are but children, to whom the deeper understanding of things can only come by degrees.'

From all these somewhat wandering thoughts let us come back to that which has been at the root of them. Cathedral music should be a real offering of the highest art to God. And that means that the organist, the precentor, and the choir, not the congregation, must be responsible for it.

'Fine and impressive as congregational singing may be, it is not too easy to decide at what point exactly that particular kind of impressiveness becomes distinct from the tumultuous heartiness of a political meeting, or even a football match. Noise is not in itself religious, nor is a feeling of warm enthusiasm near the pit of the stomach quite the same thing as exaltation of the soul. It is as easy to delude yourself in one type of service as in another, and surely it is a little rash to assume that there is no other way of "taking part" in a service than by making a lusty noise.'[3]

A great untrained congregation may completely spoil the beauty, and the reverence too, of an exquisite service. But to that there is another side. There is no other side to the actual pain which an

[1] *Ibid.*

[2] Of course this is the writer's fun, for what a fuss it would make if they went out during the celebration of the Holy Communion, and how would they know when to come back again? Some preachers are long, others short, as well as dull. But if the boys go to sleep I am rather inclined to think, according to the writer's psychology, that they will keep up the practice in later life.

[3] *Ibid.*, pp. 7, 8.

an individual, who would be no less sincerely pious if he or she sang only 'with the understanding', may inflict on an organist, a choir, and those who happen to sit near him. In Anglican chants, and services, and anthems, at least let the cathedral choirs sing by themselves.

I suspect cathedral organists in their eyries are often reminded of what Herman Melville says in *Typee*: 'although these savages are remarkably fond of chanting, still they appear to have no idea whatever of singing, at least as the art is practised among other nations.'

The Dean of Chester's pamphlet suggests that the daily choral services need not be always of the same nature as they are now. He suggests that morning prayer should be read and the Holy Communion sung daily, apparently by the dean, two canons, two minor canons, and a body of aged pensionary canons. The views of the Archbishops' Committee on Music in Worship may well be considered in regard to this.

'The Committee desires to emphasize the importance of the Choral Foundations associated with the ancient Cathedrals and Collegiate Churches as being the chief means of preserving these great traditions of English Church music. It considers the principle of holding two daily choral services, which dates at least from the period of the First English Prayer Book, to be an integral part of the Cathedral system; at the same time it recognizes that the actual form of such services as well as the hours at which they are customarily held may not be such as are best suited to modern needs. The maintenance of choral establishments on an adequate footing it considers to be one of the chief obligations of a cathedral Chapter; and as this involves the employment of a sufficient number of competent lay clerks (at least six) and the education of the choristers, it may in many cases necessitate either a redistribution of available funds or fresh financial assistance from outside sources, or the suppression of one or more clerical offices. The last course, however regrettable, would be in the final resort far preferable to the abandonment or curtailment of one of the most important and valuable of the activities of these foundations.[1]

All that need be said here in conclusion is that the supreme purpose is the worship of God, and the next the encouragement of men to worship with the whole heart, and that where two or three are gathered together our Lord is in the midst of them.

Perhaps I have spent too long a time on the music, but I do not think I have. Yet I am far from wishing to neglect a subject which

[1] Archbishops' Committee Report, p. 25.

is, if not of so obvious an importance in the idea of a cathedral, perhaps ultimately of importance greater and more permanent. I mean the relation to the cathedral of that great aim of the English Church since the Reformation, the pursuit of sound learning.

It is of great importance, if the English Church is not to lose its ancient reputation for the instructed intelligence of its clergy—and it is in great danger of losing it—that the cathedrals should be places of learning. This depends on the Crown and the Lord Chancellor and the Bishop, in whose hands appointments rest. The cathedral chapter should not be filled with men who are worked to the bone outside the cathedral or in its own material interests. There should be a home of leisure for men of learning, who shall not only pray, but study. If they are not worried by committees, they will have time for both.

The Bishop of Ripon has called attention to this need most wisely in the *Church Assembly Notes*, January 1925. After dwelling on the need of regularity and continuity of prayer and worship, he says:

> 'Then, secondly, the Cathedrals might help more than they have at times in maintaining the standard of learning in the Church. At the Universities of Oxford and Cambridge there are Faculties of Theology with a staff of Professors: in the Colleges there is usually one Fellow who is responsible for the Chapel services and for theological work. At Durham there is a theological Faculty and a professional staff. The University of London grants degrees in Theology, and there are affiliated colleges in that Faculty. The University of Manchester grants theological degrees and there is one affiliated Theological College. But the other newer Universities have no theological Faculty at all. The Theological Colleges belonging to the Church of England have all a very small staff, and are haunted by the terror of examinations. All these institutions together form a very inadequate provision for learning in the Church. There was never a time when sound learning was more urgently required. With the exception of prayer and worship to which reference has already been made, there is no object which a Cathedral establishment could be more justly expected to serve.'

But it must be remembered—though church reformers often forget—that there are but twenty-four hours in the day, and if heavy routine duties, of managment and correspondence, are laid upon the members of chapters, as they are to-day upon deans, treasurers, and archdeacons, there simply will not be time for really serious contribution to learning; and if the canons are reduced to two, as the Dean of Chester proposes, such service to religion will be impossible.

But sacred learning should not only be shown in the publication of books. Preaching and lecturing are proper functions of the cathedral body. Lectures on subjects of religious interest—historical, social, musical, educational—should fall within the functions and the capacity of the members of the cathedral body to deliver. Preaching should be especially cultivated. Those who attend cathedral services expect the preachers to take very special pains to instruct and advise them. Happily for us all, men have ceased to think of cathedrals as comfortable refuges for quiet clergymen, and their pulpits as reserved for what Herbert Losinga, the great bishop-builder of Norwich, called 'the drivelling opinions of advancing age'. Nor is it old men alone who are capable of such weakness. But if English sermons generally were better than they usually are we should not see so many of the congregation—perhaps not even the choir-boys—asleep.

Another subject, not directly related to those which have gone before. The clergy are likely, but the public are not at all likely, to forget that the cathedrals are the greatest examples of English art which we possess. It is the duty of those who guard them to see that every one who enters them has the opportunity of studying the glorious architecture which they exhibit. For this reason I am utterly opposed to the closing of any part to any human being. What man has built, man has a right to see. Let it never be forgotten that the great architecture of our cathedrals is a lesson in humility as well as in prayer. They were set up in the very contrast to every thought of man's glory or human praise. The greatest glory is achieved by innumerable acts of self-effacement. The splendour which all see is the result of countless pieces of craftsmanship which no man sees. Again and again you find that detail, decoration, a thought of beauty embodying itself in stone or glass, is set where men do not look for it, where in long centuries no one will praise it. It was set there because no work of man's highest can be great enough to show his humility and love. In our cathedrals the art which made and enriches them, the history which has passed in them, is all consecrated to God. That is why—and not only because he has a right to architecture as well as music—every one should be allowed to see them freely. But do not let it be thought that this is to turn a cathedral into a museum. I am quite sure that the services of a good virger—and I have experience of very good ones—as well as of a member of the chapter, are a real, even

a necessary, help to a great number of visitors. To let people wander aimlessly about without any effort to direct them to what is good in art, which is of historic interest or of beauty, is to turn the cathedrals into museums. To teach people what is good in architecture is just as valuable as it is to teach them what is good in music, or painting, or literature. A trained guide is indispensable in a cathedral. But he must be one who has the same devotion to God that the builders had, that the worshippers have, that those who live and work in the cathedrals must all have, if they are not to be unworthy of their place.

There is the thorny point of fees. No one wishes more than I do to throw all open, and the Dean of Chester has shown that it is possible and in every way advantageous. But experience proves in some cathedrals that irreparable damage is done where there is no control, and treasurers are insistent in some cases that an entire abolition of fees is impossible. The subject cannot be settled here. I must be content to ask every one who can to read the most admirable sections on the subject in the Primary Charge of the Bishop of Peterborough (now Bishop of Winchester) (S.P.C.K., 1921).

Especially I would emphasize the conviction that, as the Bishop says, the church should be open 'when the business people and common people can get to it—between six and eight in the evening. The doors of most cathedrals are shut precisely at the time when business people and working people might be able to visit them. At Chester they surmounted this difficulty without imposing extra burdens on the virgers. They devised a system by which the members of the C.E.M.S. invigilate the Church.' Such a system, I am sorry to say, has not always been found possible. The same duty—as I think it—and difficulty applies to the opening of the cathedral all day on Sunday. I cannot think that it, or the abolition of fees, is beyond the task of wisdom and faith to acccomplish.

But I have no doubt at all that the simplest and best way to deal with difficulties such as these is for some Central Body, such as the Ecclesiastical Commission, to take charge of all the financial arrangements of the cathedral and pay every one fixed salaries.

Lastly, it may be fitting to say something more about the position of deans and canons in cathedrals to-day. As to deans I prefer not to put forward my own opinion. I will be content to quote a passage

from the admirable paper which the learned and eminent Dr. Rashdall contributed to the Report of the recent Commission.

'The relation of the Dean personally to the Dean and Chapter should be defined. At present the provisions of different bodies of Statutes are very various, and often highly ambiguous and self-contradictory. In some cases, partly by favour of the Statutes, partly by custom, partly by personal usurpation, the Dean is almost an autocrat; in others he has very little power except as Chairman of the Chapter. There have been Deans who have destroyed portions of the fabric, or inserted a new window or a new reredos, without the consent of the Chapter; there are others whose position was well described by a new Dean, who complained, "I thought I was going to be a rector with four curates. I find that I am a curate with four rectors." In some cases the Dean has more than one vote in Chapter; in others he has not even a casting vote. These matters should be cleared up and made fairly uniform in all Cathedrals. Differences of opinion will naturally arise as to how much power should be entrusted to the Dean. I should myself have no wish to make him an autocrat; but I should plead that it would be desirable that he should have complete power over the arrangement of services, as he has now under the Statutes of some Cathedrals. The arrangement of the services—especially of extraordinary services—involves a large number of small points on which a rapid decision is required. It is well that the Dean should be able to decide these points without having to consult the Chapter or being liable to have his conduct called in question if he ventures on deciding on some small change without doing so. He will, of course, do well to consult the Chapter or such Canons as are to be found at the moment in many cases, in which he is not legally bound to do so. This right of arranging the services should include the right of inviting preachers (except as regards sermons assigned by Statute to the Canon in residence, a non-resident Prebendary, or some other member of the Cathedral body), the right of choosing the hymns or approving hymns chosen by the Precentor, and the right of giving directions to the minor Canons or other inferior members of the Cathedral body. A few larger questions should be reserved to the Chapter, e.g. the power of permanently altering the hours of the regular services. In all cases, of course, the power of the Dean will be limited by the necessity of going to the Chapter for any expenditure of money, or any interference with the fabric or ornaments of the Church, such as would require a faculty in the case of a parish church.'

Dr. Rashdall's suggestions to a great extent represent the rules of our Statutes at Winchester, and where they do not I think they might well be adopted.

As to canons, our Bishop, in the charge I have already quoted, says :

'There are, in fact, two views of the activities of a chapter. One is that they should be a body of men engaged in central activity on behalf of the diocese—educational, devotional, musical, and the like—and that the work thus done should be done mainly at the centre. The other view is that they are a body of expert priests, each a specialist in his own line, whose skill and learning is to be at the disposal of the Diocese, and whose energies are mainly directed in travelling over the area concerned for the help of their fellow-priests in the various parishes.'

I am convinced that the latter view is entirely contrary to the true ideal of a cathedral. Nor were the dean and chapter in the English cathedrals of old in any sense the Bishop's Council. I quote an eminent historian :

'They had nothing to do with Diocesan administration, though individual members were (as they still are) much employed by the Bishops as their officials, &c. They were given their own special task of maintaining an ideally glorious worship of God in a building specially raised and adorned for the purpose. They succeeded and they failed at all times more or less, but this was and is their purpose. It ought not to be subordinated to any other.'

As in the past, so in the future, much depends on the ideal which the generation has of the functions of a cathedral. To my mind the chapter of a cathedral is bound, as its first duty, to the cathedral itself : to regular attendance at its services, to preaching and teaching, to the maintenance and enrichment of the edifice, to provision of musical and other education for children, to hospitality and almsgiving. If these duties are to be properly performed, an adequate staff is necessary. It is still more necessary that the staff should not be excused from its duties. I cannot but feel that it was a declension from the best and worthiest conceptions of the obligations which a cathedral lays upon its members when a Visitor (see above, p. 27) excused canons even during their residence from attendance at more than one statutory service a day.

The conclusion I draw here is : that what is at the present time chiefly needed to make the cathedral system efficient is a power, and the conscientious use of a power, to enforce the statutable duties of canons ; that no power should exist (or if existent should be suffered to be exercised) to suspend canonries unless the duties of any that may

be suppressed or suspended are transferred to those which remain, and are rigidly enforced.

In the case of a large cathedral such as this (whose history gives it a special importance and obligations), though it might well seem that four, instead of five, canonries would be sufficient, I feel bound to point out that one of the canonries is annexed to a distant archdeaconry, and that another has often in times past been given to the holder of another archdeaconry. Thus the number of those who are able to make the cathedral their first obligation is reduced to three; and each of these admirably discharges special (though not obligatory) duties to the diocese and the Church as a whole. Our object should be to increase the efficiency of the cathedral. We should therefore be jealous of reducing the number of officials unless it be possible to make more stringent the obligations of those who remain. And these obligations, which fall first upon us who are members of a cathedral chapter, should be shared with those who belong to a wider world. We should regard ourselves as trustees not owners. All that is done for us, or offered to us, should stand in the light of day. We should share our thoughts as well as our decisions with the Church outside. And there is every sign that soon this will be so. At the present day closes and precincts are not *enclaves*. The healthy breath of public opinion blows through them: their denizens share in a larger citizenship. It is to this that they must look, while retaining their own ideal of worship and service, if they are still to give to the nation the inspiration which through the changes of centuries they have never ceased to afford.

As these words are written a Commission of the Church Assembly is sitting to consider the position of the cathedrals, and it is probable that it will prepare legislation for submission to the Assembly and Parliament. Times have changed happily since in 1840 an Act was passed to carry into effect the Fourth Report of the Ecclesiastical Commission. Of this Mr. Freeman wrote most truly that it was drawn up by men who had no sympathy with our ancient Cathedral Foundations and who had no knowledge of their nature and history. It was inconsistent, clumsy, illogical, in places even unintelligible. It destroyed much that it might well have preserved and preserved what might fitly have been destroyed. It was 'a monument of hasty and ill-considered legislation'. We may hope for something much better to-day.

There are lines applied by Dr. Liddon many years ago to Bishop Hamilton of Salisbury, which seem singularly to fit the present time, when ancient institutions are subject to fierce criticisms, and those who minister in them, anxious to adapt themselves and all that they inherit to the needs of the day, not resenting thorough investigation but striving to profit by it, have no easy task. The cathedrals survived the Reformation and the Great Rebellion, and with constitutions but little altered: will they survive the modern projects of concentration and uniformity? Those who serve in them may well take the lines for motto:

In quiet confidence hold on—
Like him who layeth stone on stone,
In the undoubted faith, although
  It be not granted him to see,
Yet, that the coming age shall show
  He hath not wrought unmeaningly,
When gold and chrysoprase adorn
A city brighter than the morn.

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